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Some Bits of Missionary Experience.

II.

BY REV. WILLIAM ASHMORE, D.D.

IN an article in the February number of the RECORDER, we spoke of some experiences in working for a transition from a method of carrying certain minor burdens on foreign shoulders to a method of putting them on native shoulders, or of dropping them altogether; and also of a transfer of responsibility in regard to local schools from foreign to native hands after the same general pattern.

In the present article we would narrate some experiences in toiling for a transfer of certain huge burdens of responsibility, in "laying out strength" in cases of persecution, from missionary over to native administration, and which includes, also, a steady diminution of appeals to consular offices, and increased persistent appeal to native yamêns.

No one needs to be told how complicated this whole subject is. It is not to be disposed of by any single formula. It has many sides, and many angles, and some of the sides are very irregular, while many of the angles are very short. If not careful one may get his fingers cut. It must be recognized from the start that underlying the whole discussion are certain facts and certain principles.

(1). *It is a fact that, as a common thing, when a Chinese becomes a Christian he is apt to encounter persecution.* It is now as it was in the days when Christ predicted it. A man's foes may be in his own household. His neighbors will, some of them, be sure to hate him and say all manner of evil against him; using violence against his person, and plundering his property. The many ways in which our Chinese Christians are made to suffer loss is too painfully known to us all.

(2). *It is a natural principle of common social ethics that various Christians, who are thus ill-treated by their neighbors and relatives,*

and are cut off from the usual clan shelter, should turn to each other for sympathy and help. It is right enough in those who are appealed to, to be responsive with a cordial sympathy, and to be ready to extend such help as right, and justice, and prudence may suggest. We should distrust the genuineness of their new feeling of brotherhood if they did not do so. We rejoice to note their sympathy. Paul made grateful mention of the sympathy and help he got from Onesiphorus who was not ashamed of his chain, and he also speaks of those who failed to stand by him and prayed God that it might not be laid to their charge.

(3). *It is natural, too, that in their distress they should go to their teachers above them, and pour the story into their ears and tell how they have been wronged, and look anxiously for words of counsel, and such help as may be in the missionary's power to give.* There is nothing out of the way in this. And there is nothing out of the way in the missionary listening to their story, and in being ready to cast about to see what he can do to help the poor fellow in his distress. He would be stony-hearted if he did not feel for them. When John was beheaded, his disciples buried the body and went and told Jesus. Whom else should they tell?

(4). *It is right and proper to hold that native Chinese law should protect disciples, the same as any body else (no more and no less), from violence and plunder.* Our converts claim protection not because they are Christians but because they are law-abiding subjects. They had that right to protection for their persons and property before they became Christians; they did not lose it when they did become Christians, nor because they became Christians. Law is not made for the protection of rowdies and robbers, but for the protection of good men. Nor is there anything in the Scriptures which calls on a Christian to forego and surrender his natural right the moment his name goes down on a Church record. On the contrary rulers are every where taught that they exist for the punishment of evil doers and the praise of them that do well. Therefore we uphold our people in claiming their right and refusing to be outlawed because of their faith—that is, so far as the principle is concerned. To what extent it may be expedient to patiently endure rather than seek redress is quite another question.

(5). *The article in the foreign treaties guaranteeing religious liberty is eminently proper, just, and judicious, and appeal can be rightly made to it by either the missionaries or the converts, either at a consulate or a native yamen, one or both.*

That article is not a propagandist measure in any sense whatever. It is just as favorable to one form of religion as another. The Buddhist and the Christian, the Agnostic and the Believer, alike

share in its benefits. It is an international agreement that human thought shall be considered free and that no man's conscience shall be enslaved by another man's conscience. Of all the universal and inalienable rights of man, the right to his own opinion and the lordship of his own conscience stand at the head. The toleration article recognizes the fact and insists upon its maintenance. Christianity alone of all the diverse faiths of China is not to be outlawed while the rest are protected in soul-liberty. All are to be treated alike. The government will single out no one for special promotion, and no one for special reprobation. All religions shall stand each on its own base and rise or fall according to its own worthiness, each being answerable for itself to the Great God who is Lord of the conscience and never delegates his authority in that particular to any human tribunal. In the course of many generations human study has wrought out many magnificent formulas for the general uplift, but never a better one than that which declares soul-liberty to be chiefest of the rights of man—of every man—every where. It being conceded that a man has a right to proclaim ennobling truth, it follows, as a correlate right, that another man shall not be punished for believing these truths. In this, as in all other treaty provisions, the right to bring carries with it a corresponding right to receive. For such reasons, therefore, an appeal to the Toleration article of the treaty, as it is called, is always in order where circumstances point to it, subject of course, as every other appeal is, to consideration of expediency at the time and under the circumstances.

So much for the facts and the principles which are all clear enough; but now, when it comes to practical application, other facts manifest themselves and certain tendencies are developed which compel modification and discrimination.

PER CONTRA.

Little perversions began to be made, little proclivities which grew like warts, little distortions of sound principles, little twistings of actual verities, cropped out here and there and demanded close attention,—not much in any one case, nor much at any one time, and all of it seemingly natural and credible, and yet, in the aggregate, growing into a positive switching off in a wrong direction. Was then that which is good made harm unto me? No, but human nature, that it might appear human nature, working harm by that which is good, has shown out its tendencies. Some of these are as follows:

(1). It used to be said "All roads lead to Rome." In like manner all cases of trouble were in danger of being cases of persecution. We had been careful to draw the line at that point. Personal mat-

ters between man and man, involving small issues of mutual rights, we declared to be outside of cognizance. The answer to all such was in the answer of Christ to an appeal to settle a family dispute, "Man who made me a judge or a divider over you?" In order to receive consideration at all the case must be one of unmistakable persecution for religion's sake, and it must be one which they could not settle themselves. It was remarkable how soon and how surely every case took on an aspect of persecution. The applications became excessive, the demand for investigation, if allowed to go on, would have absorbed all the time and all the strength we had. So there must be a limit.

(2). *The impression got abroad that the missionaries were kind-hearted and helpful, and in some places there was danger that the church might be turned into a Cave of Adullam.* Sometimes, singly, or two or three, self-seekers would come, and now and then there would be quite a rush at certain chapels. Congregations would swell to hundreds in a short time. If this were to hear the doctrine there would be no limit to the joy. But the missionary had to be watchful, and scrutinize rigidly and long. He had to apply the sifting question, "What went ye out for to see?" It was astonishing the adroitness with which they concealed their real purpose, and the perseverance which they showed in following it up. The mustard seed was becoming a tree and the fowls of the air were seeking lodgment in its branches.

(3). *Despite all our care and painstaking a few of our own people took advantage of the sympathy we had shown, and abused it, and also presumed unduly upon the protection of the Religious Freedom Article of the treaties.* Note particularly that we say "a few." The mass of them were not in the category, but were straightforward and simple-minded. "A few"—but these few made us no end of trouble, all out of proportion to their numbers, and the more because of the position which some of them were holding, or had held, for as soon as we found out that they were taking advantage they would be quickly shorn of their power. Then some who pretended to be ours were found surreptitiously making use of the name of the *Li-pai-t'ang* to serve as a shield, or promote private enterprise. Certain vagabond Jews, exorcists, and among them the seven sons of one Sceva, himself a chief of the priests, who took it upon them to operate on evil spirits adjuring them by the Jesus whom Paul preached, have had a numerous progeny among the Chinese. They went at the small mandarins, saying practically, we adjure you by the treaty and in the name of the *Li-pai-t'ang* where the missionaries preach. So we had to be on the lookout again for things of that sort.

(4). *Still another evil tendency began to show itself, and a dangerous one it was certain to prove if allowed to grow. There was*

danger of an "*imperium in imperio*" springing up, which would justly exasperate the mandarins as they viewed the matter. Of course this possibility had been foreseen and to some extent it had been guarded against, in practice. But it could not be wholly eliminated. A note from a Consul was an impressive document; even a missionary's card went a great way, and the base empty vapid talk of some fellow who was not even a Jew outwardly, who threatened to appeal to the missionary and the Consul, carried weight to a certain extent with misdoers, and now and then brought them up to the mark, the missionaries knowing nothing about him or them meanwhile. That mandarins would become jealous and angry at this transfer to a foreigner of an administrative prerogative which belonged to themselves; that Consuls should become tired of continuous appeals for help of this particular kind, in which the parties on both sides were purely Chinese; and that missionaries should become disgusted at the way in which their names and the good names of their churches were being made use of, utterly unknown to themselves, at times—all this will pass without saying it. There would come a recoil sometime. It might be very serious when it did come, and leave things in a worse fix than they were before the treaty stipulations were inserted. So it was best to ward off the lightning.

SOME SORT OF RECONSTRUCTION CALLED FOR.

Here now was the situation, after years of practical working. There were benefits to be secured and there were evils to be avoided. How to get the one and escape the other, was the problem. We had rights conceded but we must oppose the abuse of them. We must drive off the fowls of the air; we must insist upon carefulness on the part of our own people; we must hold them rigidly to that which alone was lawful and judicious; we must fight against the *imperium in imperio* tendency gaining recognition among us, and we must likewise protest with equal vigor against the mandarins *themselves working towards an imperium in imperio* by their refusal to hear the complaints of Christians and thus driving them to the missionary and the Consul.

This brings us to a specification of certain cases and the mode of dealing with them.

First, *Guarding against the fowls of the air*. More than twenty-five years ago the noted General Pang had an imperial warrant to execute summary judgment on the rebellious and murderous clans around Swatow. He was a "boss-workman" as the Chinese called him; heads were lopped off at a lively rate, sometimes as many as sixty in a day, and about four thousand in the course of the season. Of course the robber villages were all of them anxious, and some good villages as well. One day I met an old man, and a fine looking old man he was

too, coming towards my house on the hill. I asked him where he was going. He replied "I am going to find the missionary." "Well, I am a missionary," I returned. "Oh are you? Well then, we want you to come down at once and start a *Li-pai-t'ang*. There are eighty of us that want to enter, we want to hear the doctrine right away." Guessing the reason of this sudden awakening, I asked "Has General Pang been to your village yet?" "No;" he replied, "but we are looking for him almost any day now. It is needful to be quick." The reply was "By all means take my advice. Hurry back home as fast as you can. Go and settle up all your arrears of taxes, and then, when you have made matters straight with the government, if you want a preacher I will send a man and will also go myself." I never heard from him afterward. This was only one case of a dozen. Several of our chapels would suddenly become gorged and almost as suddenly would be depleted.

As an illustration of the cunning and persistence of outside Chinese in seeking to make use of the Church as a shelter, a case which occurred in the region back of Amoy surpasses any that we had. It was told to me by the lamented Mr. Swanson, and has a very ludicrous side to it. The same kind of general house-cleaning was being carried on by the Chinese officials up there that was being done by General Pang with us. One day Mr. Swanson, who had gone to spend the Sabbath at an inland station, was surprised to find the house packed with new comers, and besides even quite a number outside who were evidently anxious to be somewhere under the droppings of the sanctuary, but did not appear worried that they could not hear the sermon. At noon Mr. Swanson demanded of his assistant who those men were. He learned that they were a lot of fellows who were fearing a raid from the magistrates and would like, as a precautionary measure, to appear to be identified with the Christians. In the afternoon he reproved them sharply, and told them he would not allow them to make any such use of the Church and that if they persisted in their hypocrisy he would himself inform the magistrate of the intended fraud. That stopped their coming but it did not stop their trickery. They got a room in their own village, gathered a lot of benches in, put a table in the centre with a Bible and a set of hymn books on it, and a big sign over the door "*Li-pai-t'ang*," and then waited the crisis. It came. All at once the magistrate came to the village. The principal parties made for the chapel. The officers were told they would find them at worship. So they came. Sure enough there they were, very devout in appearance. And now the officers did not care to get their fingers burned by indiscreet meddling with a foreign chapel, and yet they did not like to be balked in their purpose. So they began, "What place is this?" "Oh,"

said the spokesman, "this is an English chapel. Our preacher is an Englishman, and when he comes from Amoy there is where he stands, and there is the book he teaches us from." The officers had a conference and resolved to apply a test. So they said "The Christians preach the doctrine, now can you preach?" "Oh, yes?" "Then let us hear you." The fellow got up and read and rattled for some time. The officers were perplexed. Not one of them could tell whether that was genuine preaching or not. That test failed, so another must be tried. "The Christians pray in their chapel; can you pray?" "Oh, yes, we know how." "Then let us hear you pray." So down he went on his knees and poured forth a string of words which bewildered the officials. "Is that the way they pray?" said one to another. "Well, now I really do not know." "Nor do I" said another. And none of them had ever listened enough to a Christian prayer to be able to say whether the specimen was genuine or bogus. So that test also broke down, and then came another. "The Christians all sing in their meetings; do you all sing?" "Oh, yes, we can all sing." The books were shuffled round among them but evidently they were not used to them. There was a deal of bother in finding the place. When they did tune up, the discord—bad enough generally—was terrific. No two of them were together, and there were as many tunes as there were singers. Their confusion was overwhelming. The eyes of the officials lighted up. "Oh; now we have got you! You don't know anything about it. You cannot keep together. You are a gang of liars." And in a few moments more the head fellow was outside on his stomach, a lictor beat time with a bamboo, and the music, if not melodious, was at least sincere and unaffected—a well-rendered solo. To the villagers it was pathetic, but to the yamên men it was provocative of unseemly mirth, showing the propensity of human nature to take diverse views of the same thing.

In shooing away the fowls of the air we must shoo with discrimination. Now and then one may come as a crow, and remain as a pigeon—if not actually a dove. We are to avoid being made dupes. Once an ancestral hall was offered to us as a chapel. Such liberality in a stranger was gratifying but it was also suspicious. A little inquiry disclosed the fact that a heavy litigation was hanging over the building. The man desired to use us as a makeweight by having an ostensible ownership in us, but the real ownership, after all, in himself. He would have taken it back, or made us pay a large rental as soon as the storm had blown over. Several times I have been importuned to come into a man's doorway, to stand there and preach a sermon. Care was taken that a troublesome neighbor should note what was going on and be impressed thereby.

The wise way under such circumstances is carefulness against being utilized, and plainness of speech setting forth what Christianity demands in the way of repentance. Such plain speech scatters them in a safe and healthy way, and does not repel those among them who come with wholly selfish motives but are moved upon to think of higher things. It is not well for the interests of truth to be indifferent to the long continuance of these groups of unworthy people. They are spots, and will leave a bad odor around the chapel from which mission interests will suffer. John, the great preacher of repentance, applied the winnowing fan with positive severity. Jesus himself thinned out his audiences in the same way. "Ye seek me, not because ye saw the miracles which I did, but because ye did eat of the loaves and were filled." Plain and strong doctrine was a means, in His hand, of separating chaff from wheat. "Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" And again, "From that time many of his disciples went back and walked no more with him." He sent away the self-seekers. To the twelve he said, "Will ye also go away?" Simon Peter said "Lord, to whom shall we go? thou hast the words of eternal life." That drew to Him the true in heart.

The limit of this article is reached, yet there remains to be indicated two other bits of experience along this line. They are

Second, *Training up our own people to correct ideas and right practices*; and

Third, *Trying to stamp out the "imperium in imperio" peril, first in the minds our own people, and then in the minds of the mandarins*: To conclude with a summary of present positions.

These will form the subject of a succeeding article.

Christ's Methods: In Theory and Practice.

BY REV. WILLIAM N. BREWSTER.

THE RECORDER for February reviews editorially my article which appeared in the October number of the *Missionary Review of the World*, entitled "Christ's Methods of Missionary Work," and calls attention to the paper* written by Rev. Mr. Jones, read before a missionary Conference in Shantung, apparently taking the opposite view, based upon the practical experience of the writer.

I take the last sentence to be an invitation to write for the RECORDER upon this subject, dealing with it to some extent from the standpoint of Mr. Jones. Not having the text of his article before me it is impossible to judge fairly the position taken, but from the

*Published in this number of the RECORDER.—Ed. REC.

brief outline given in the above mentioned editorial, I think I am safe in saying that it does not necessarily follow that our two positions are mutually antagonistic, nor that "if one is right the other must be wrong."

Mr. Jones has been trying to improve the social condition of the Chinese in Shantung by introducing improved methods of spinning and weaving. He has been at large private expense in this work. "It had been found impossible to get the Chinese to co-operate * * * on account of their mutual suspicion. They were afraid to put their money into it, etc."

My experience confirms that of Mr. Jones. The time has not yet come to help the Chinese by getting them to invest their own capital in improved methods. When that time comes, they will do it of their own accord. The trouble is not, in this case, with the principles involved but in their application. The principles are universal but the application of them varies with time, place and local conditions. If Mr. Jones advises all not to attempt to help the Chinese industrially in the way he attempted, I would simply emphasize his advice, and say my experience, though probably much less extended, agrees so far with his own.

But are we to take one or a dozen failures, in the application of the principle that manifestly pervaded the life and work and teachings of our Lord, and conclude from them that He did not mean what he said, or at any rate He did not mean it for us?

The Methodist Mission in Foochow was carried on at great expense and labor for ten years before there was one single convert. Doubtless many good men wagged their heads and said "Aha, aha, better first convert the heathen at home." And it staggered the faith of the strongest. But prayer, and diligent study of the best methods finally gave victory.

It seems to me that the first mistake of Mr. Jones was in beginning with the adults. We must

GO DOWN TO THE FOUNDATION

and begin with the children and youth of our Christian communities. China has scores of schools in which boys and girls are brought up at the expense of the Mission. They are fed, and in some cases even clothed. A few of them will make efficient preachers and teachers, the remainder more or less inefficient ones or go out spoiled for a life of manual labor and unfit for any useful calling in life. Let us settle at least this principle of Mission work, and all agree to work towards it, that students of both sexes and all ages in Mission schools, who are aided by Mission funds in whole or in part, should *work* for it, whether they are able really to earn it or not. Pauperizing our

Christian young people is one of the most pernicious evils ; it undermines the very foundations of character.

Then comes in the Industrial idea. To introduce better methods of irrigation or farming, have an industrial-school farm where the practical illustration is before the eyes of all, and where the young men who have been taught to use these methods will go out and put them into practice.

So with spinning, or cloth making, printing, watch-making, black-smithing, and on up to civil engineering. Whatever makes for the elevation of mankind it is the business of Christian men, who know it, to teach to others who are less fortunate.

This is not mere theory. A failure at one point can be answered by citing success elsewhere.

In the July number of the *Missionary Review*, so high an authority as Dr. S. W. Duncan, Foreign Secretary of the American Baptist Missionary Union, is reported as saying in his anniversary address,

"The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has been done already here and there in a *desultory* way, without any cost to the society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops, hitherto unknown to them, the productive power of their lands has been increased, and the Church of Christ has profited thereby. The boarding-schools at Tounngu are, to a large extent, supported by the labors of the boys and the girls in printing, bookbinding, and in weaving.

"All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress of the Gospel. The need is critical that similar movements should be inaugurated elsewhere."

But in order to inaugurate anything like a general movement in this line of Mission work it is evident that it must be taken up by the leaders and managers of the various societies, backed by their combined wisdom and capital ; and it must be carried out by

CAREFULLY SELECTED LAYMEN

skilled in the special line of work each is given to do.

Let us again go back to primitive Christianity for our model. It is an interesting fact that the first dissension in the Christian Church arose about this very question of the Church caring for the temporal interests of its needy members.

Luke tells us in the sixth chapter of the Acts, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." Here was a case of failure. Evidently the apostles had not succeeded in it. "Then the twelve called the multitude of the disciples unto them, and said"—what? The logical conclusion, according to many good people of to-day would be, they said, "It is not reason that we should leave the word of God and serve tables. We have tried faithfully to care for our necessitous widows, but it has only caused dissension in the Church. We therefore conclude that it is not God's will that we concern ourselves about the temporal interests of our people, but that in future the widows be left to care for themselves, while we give ourselves continually to prayer and the ministry of the word."

But the Twelve had lived too long with their Master to draw any such conclusion. They saw that the trouble was not with *what* they were doing, but the *way* they were doing it. They saw that this work required special training and adaptability to it, as much as their own high calling. They had neither the time nor the experience to do it as it should be done. What they did say is a message to the Church of Christ in all ages to the end of time. "It is not reason that we leave the word of God to serve tables. *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.* But we will give ourselves continually to prayer, and to the ministry of the word."

Dr. Hoskins of Cawnpore, India, gave an account in a recent issue of the *Indian Witness* of the experience of the S. P. G. Mission in that city. An industrial plant had been started ten or twelve years ago at great expense, run at a loss, and closed up for two or three years. In 1896 a skilled and experienced layman was sent out to take charge of it. Since then the plant has paid not only the running expenses, including salary of the foreign manager, but has paid a good interest upon the investment. A large number of young men were being taught cabinet-making and other useful trades. These brethren in the apostolic succession had failed in this enterprise, as the Twelve had done before them, but they called upon the managers of their society to "Look out a man of good report, full of the Holy Ghost and of wisdom, and appoint him over this business;" and the request was granted with above result.

The fact that Stephen preached such powerful sermons, and that Philip afterwards became known as the "Evangelist," has tended to cause many of us to lose sight of the important fact that

the first ordained deacons were consecrated to an office and work in the Church which many unfortunately style "secular." When we get back to the apostolic spirit and methods, we will call nothing secular that God hath hallowed with the example of His Son; and every Mission will have its system of "daily ministration" suited to the time and place, and carried on by "men of honest report, full of the Holy Ghost and of wisdom"—that is, the particular kind of wisdom that fits them for this peculiar work.

Allow another quotation from the above cited address by Dr. Duncan. In speaking of establishing industries among the Christian leather workers of the Baptist Telugu Mission, in South India, he says:

"The work could be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland in connection with the Basle Mission. From the net earnings of the various industries of this Mission the syndicate every year receives a remunerative dividend, after first devoting a liberal sum for the general work of the Mission Board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?"

"What has been said with reference to the Telugu Mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to."

I have seen no more significant utterance upon the subject of mission work in recent years than this. Coming from such an authority it behooves us all to pause and consider. Can we not discern the signs of these times?

In Africa, and even in India, this question has passed the stage of discussion as to its being legitimate or practicable. Naturally China is a generation or so behind in this as in everything else. But it is coming.

Here in Hinghua we have made some mistakes, as Mr. Jones has done, but that has not deterred us from going on learning and sticking to the great fundamental principle as we understand it. Along the lines indicated, of beginning with the youth of the Christian community, what has already been done gives us good reason to continue. One department of our Industrial Boy's School is already self-supporting, and another will probably be before long. But the most important result is seen in the marked improvement in the character of the boys. This can not be estimated in cash.

Weaving is being successfully introduced into our schools for women and girls. We as a Mission are united in believing that no Mission money should be given to students, nor food, except in

return for work done. We are working with very limited means, and a small force of foreigners, but we believe we are working upon right lines and will succeed, at least sufficiently to get our Society to take it up practically as the Baptist Union, the S. P. G. and others are doing. We do not enjoy "serving tables:" we much prefer to "give ourselves continually to prayer and the ministry of the Word." But in its initial stages every movement must be more or less abnormal. Few societies will launch out into new lines until the trial tests have been made successfully by individual workers, largely at their own expense and responsibility. It is easier and cheaper, and safer for the societies to do it that way.

We hope to pass this stage before a great while, and to see this line of work carried on as it should be, by men specially trained and selected for the purpose. No large success can be attained without them, but with them the possibilities of good are unlimited.

*Fourth Annual Mid-Shansi Native Conference at
T'ai-yüan Fu.*

February 25th to March 1st, 1899.

BY REV. T. J. UNDERWOOD.

NATIVE Conferences in T'ai-yüan are a sufficiently recent institution to create an increasing desire on the part of scattered native Christians to be present at the yearly gathering. Of some two hundred who assembled this year many had come for the first time. Accustomed to the little companies in their villages and towns it was to them an entirely new thing to find themselves in a crowded chapel with so goodly a number of fellow-believers, and we cannot but believe that in days to come the memory of these gatherings will be to them something what the valedictory meeting of years ago is to the missionary in some outpost in this vast Empire—not a memory only but a source of strength and hopefulness.

There was a smaller number of missionaries present than last year. Of these three were members of the A. B. C. F. M., two of the B. and F. B. S. three of the Baptist Missionary Society, one of the Baptist Zenana Mission, two of the C. I. M., seven of the Shou-yang Mission, and one unattached.

The opening meeting of the Conference was on Saturday evening, and was a devotional meeting led by the Rev. G. B. Farthing (B. M. S.) who cordially welcomed the visitors. Having read Mark i. 16 to 20 and Luke v. 1 to 11, Mr. Farthing spoke of the call of the

first disciples and ours, shewing how (1) the first disciples were ready for the call; (2) they were obedient to the call; (3) they surrendered all to obey the call. The address was followed by eleven earnest prayers.

An early hour for the morning prayer-meetings had been chosen, and at 7 a.m. each day there was a good gathering. But the same tendency noted last year was again too evident—the speakers, natives with one exception, occupied too much time.

The Rev. A. R. Saunders (C. I. M.) was the preacher on Sunday morning. His sermon, based on Psalm cxviii. 22 to 24, was most practical and timely and was listened to with rapt attention. One main thought was that Christ, though despised, yet attained to the honourable and exalted position which God had bespoken for Him. He was rejected, cast out by humanity to the cross and the grave, but brought to the chief place in the temple by His resurrection to power and exaltation.

At 3 p.m. Hsü-pu-yin of P'ing Yao (C. I. M.) set out to build a temple, and whilst he drew in outline the necessary parts of a temple, he had undertaken too much, for he laboured to the weariness of himself and the congregation upon the foundation and got no further with the structure. He had chosen for his text, Ephesians ii. 20 to 22, and took as divisions: (1) Believers should be a temple of God; (2) Why should they be a temple of God? (3) The use of a temple; (4) Who will use the temple?

In the evening a thoughtful, earnest, convincing address, listened to with close attention by all present, was given by Han Mêng Pao of Chiao Ch'êng (B.M.S.). At the close of the meeting other preachers begged an outline of his sermon which had no less than twelve divisions. The words listened to were those of a strong, sincere man and a born preacher. Choosing for his subject Hebrews xii. 1, 2, he drew a vivid picture of the old games of Greece and Rome, in which all unnecessary weights had to be discarded in order to win the prize. To this he gave a truly Chinese touch when he said it was necessary to put off "the big clothes." After explaining the difference between the earthly and heavenly rewards, and the meaning of "the right hand of God" as pointing to one who could use the power of God, he enforced the necessity of keeping the course of the Regenerate if we would wear the everlasting crown. This led him to speak of Christ's power and willingness to save all who believe, and of faith as a requisite for keeping this course. Faith, a renewed mind and obedience to the will of God, a heart set upon sanctification, righteous by the power of God, and strengthened by the Holy Ghost, these things are necessary in order to keep the course. Whosoever thus runs shall obtain the prize.

Simultaneously with the above meeting the Rev. A. Sowerby (B. M. S.) conducted worship in English, preaching to the missionaries assembled from I. Peter v. 1-3.

The forenoon of each day was devoted to the consideration of the Church in China, its extension, intension and revenue. The Rev. G. B. Farthing (B. M. S.) took the chair on Monday morning, when the Rev. A. R. Saunders (C. I. M.) opened the discussion on the "Extension or development of the Church: the duty of the Church to open up new districts, viz., by providing chapels and schools and whatever else is necessary; to multiply the number of centres for the diffusion of the Gospel, and by ceaseless self-sacrificing effort to be ever widening the bounds of Christ's kingdom." Speaking first of the importance of church extension he said it was God's way of taking life to the sinsick and dead. No discussion of Christ's commands could be lawful; obedience is our part. Continuing, he dealt with the duty of the Church—the native Church, not one supported by foreign money—to spread the Gospel. Coming to the consideration of the best methods and the frequent plea of lack of means, he said this plan should be considered in the sight of God. Leisure was afforded by slack seasons and should be seized as an opportunity to go forth and preach. Expenses of such efforts would be no more than one's ordinary expenses at home. Whatever method was adopted, it should be our constant aim to show that we seek not theirs but them. So-called Christian schemes, which are really means of making profit, are alien to the spirit of Christ. So little time was left for the fourteen native speakers who followed that little of value was added. One speaker urged that the New Testament should be our guide in all such efforts; that God's grace should be sought to charge us with the Holy Ghost, and that then, rather than at once forsaking villages in the immediate district in the desire to open up Hsien cities by renting a hall in which a man was buried and his testimony *nil*, we should begin at our Jerusalem—our families and homes—afterwards going to the adjacent and gradually to the more distant places until the utmost parts shall have heard the Gospel.

The chairman on Tuesday morning was the Rev. W. T. Beynon (B. & F. B. S.) and the speakers the Revs. D. M. Clapp (A. B. C. F. M.) and J. Simpson (S. Y.). The subject was the "Intension or Inner Life of the Church: that the Church needs and must have an efficient ministry for the duties of the pastorate, for the teaching and fostering of the spiritual life of the members, and, further, should provide instruction for the young that will ensure them being trained in the principles of Christ." Confining himself to the importance of the spiritual life of the church, Mr. Clapp dwelt on the church's

need of the Holy Spirit for guidance, enlightenment, regenerating power and equipment for service. Mr. Simpson, after referring to the union existing between Christ and his people as like that between the vine and its branches, proceeded to the consideration of various methods for the welfare of the church, *e. g.*, Christian schools, training classes, and special instruction to leaders of Christian worship. He further pointed out the importance of the pastorate, the care requisite in the selection of men to be pastors, and the vital necessity that opportunity should be given to such for the study of the Scriptures.

Wednesday's gathering, in the forenoon, was presided over by the Rev. G. W. Stokes (S. Y.). The Rev. E. R. Atwater (A. B. C. F. M.) led the discussion on the "Revenue or Maintenance of the Church: the duty of self-support and of voluntary and individual effort; the consideration of the best means by which to create funds and to secure an income for the maintenance of the activities of the Church." Mr. Atwater made reference to the church of apostolic days, when the church was gathered in the house of such as could give it a home. Evidently a grand building was non-essential. As congregations grew in numbers and their resources increased, naturally they built houses such as were required. After some telling remarks on the fallacy of making the missionary a crutch, he told those present that they were not really men and women in Christ Jesus and partakers of His salvation until they could stand alone, walk alone and work alone, with the power and the life derived direct from Christ and His Spirit. The subject was one which appealed to the Chinese and in the discussion which followed all the speakers but one had something to say. One suggested that at least a sum of money equal to that which, as idolaters, they used to pay for the maintenance of the temples should be contributed towards the Christian Church. The next speaker reminded them that such payments made for idolatry were got by force and fear, and that money paid in the same spirit to the Christian Church would weaken and not help it. Better give a less sum of money, or none at all, than a larger amount in an improper spirit. But, if they had the right spirit of love, gratitude and loyalty they would not confine themselves to the sums paid for idols but would tax their resources to the utmost and give a much larger sum. Another suggested the systematic giving of one cash a day throughout the year, which would make a far larger total per year than many were now accustomed to give. Of course, said he, some of you will feel one cash to be too small an amount—I mention it so that none may feel excluded from giving. This meeting was a spirited one and was good throughout.

On Monday afternoon two meetings were held; the one for evangelists and helpers was addressed by the Rev. A. Sowerby, the other was led by the Rev. W. T. Beynon who gave an address on the "Church and its Worship." Mr. Sowerby's address on "How to make a Sermon" was listened to by a crowded assembly of workers. After some friendly talk over the difficulties of the introduction to a sermon, the speaker dealt in the first place with the aim of the sermon, viz., the explanation of the Word of God, and showed how in the Old and New Testament the various needs of men are variously met, and each subject required different treatment. He laid special stress on the necessity of understanding the Word of God in order to explain it, and the need for the preacher to appropriate the truth himself. In his second division (the construction of a sermon) he showed the need for finding out the prominent idea in the text, parable or subject chosen, the value of getting the divisions from the text, and using such illustrations as really illustrate the passage. His closing remarks dealt with the peroration which should be an appeal, but, said he, stop soon enough.

A very bright meeting was brought to a close by Liu Chang-lao, of T'ai-ku (A. B. C. F. M.), who expressed appreciation and formulated the thanks of the meeting to Mr. Sowerby. Alluding to the stress Mr. Sowerby had laid upon the need for preparation, the speaker said he was once taken aback by a preacher who said that at the moment when he stood up to preach he opened his New Testament, put his finger on the page and wherever it rested that was his text. This method Liu Chang-lao held to be presumptuous in the extreme.

In his address on the "Church and its Worship," Mr. Beynon showed in what sense "church" was used in Scripture, that it was used for "the town assembly in Ephesus" as well as for "the church in the wilderness." It referred to individual gatherings of Christians, and the sum of all believers. In this way two or three who met in Christ's name constituted a "Church," the essential being Christ's presence—not a building, nor a pastor. Passing to the Church's worship the speaker spoke of the nature of the worship offered in the primitive Church, and pointed out that the pretensions of the Roman Catholic Church arose first from the abuse of the Lord's Supper. Its being turned into a sacrifice offered to God required a priest, and in this way the presbyter became a priest, able to approach the altar which none other than a priest could approach, and able to officiate where none other could officiate. These were the beginnings which ended in the Roman Catholic Church. "God is a spirit and those who worship Him must worship Him in spirit and in truth."

Tuesday afternoon was given up to the consideration of four propositions of which the first was proposed by the Rev. A. R. Saunders and seconded by Liu Chang-lao. The Rev. A. Hoddle presided. The motion was: "Whereas, we, members of the Churches of Mid-Shansi assembled in Annual Conference, holding the importance of Sabbath observance as enjoined by the fourth commandment and illustrated by the example of our Saviour, cannot but view with grave concern the laxity of practice which exists, and assured that the health alike of the Church and the individual believer is imperilled thereby, we therefore urge upon all Christians the need of doing their utmost by example and exhortation to secure the keeping of the day for that rest and those sacred exercises which accord with the divine intention in its institution." Two capital addresses were given indicating what is implied in the keeping of the Sabbath, that heart and mind should be alert and devoted to God, and the day lived in His presence. The chapel is not to be a sleeping place. Those who cease from labour, while grudging the time, do not possess the spirit of the Sabbath.

The second motion was regarding foot-binding and ran as follows, "Whereas we, etc., being certain that the practice of foot-binding is contrary to the law of God as well as being inimical to the health of our women and the welfare of our nation, we hereby pledge ourselves to discontinue the practice in our own families and to use our influence to the utmost in order to abolish the cruel custom which has too long prevailed." This was proposed by the Rev. G. W. Stokes (S. Y.) and seconded by Hsü Pu-yin. When in 1896 this question was discussed there was a strong protest made against the inexpediency of making a fixed rule upon this matter. This year some time before the Conference it was known that a like opposition would be made and it was not surprising to find that one man had written out his objections in large characters, which he carried to the platform. They were "Wisdom consists in knowing the right thing to say and discerning the proper time to say it," and "We need have no fear about the disappearance of evil customs, if Christ be in the hearts of the people, for where Christ is the devil cannot stay." A good deal of heat was manifested. Other speakers spoke of the difficulty in introducing the reform at present and when the motion was put, although probably it secured a majority, many abstained from voting.

The third proposition had reference to reading, and was: "Whereas we, etc., well-knowing the great aid to right Christian thought and living which accrues from intimate acquaintance with the Scriptures and hence the importance of each Christian, whether man or woman, being able to read them, we would therefore recom-

mend those Christians who cannot read to use every opportunity to learn and would further urge those who are able to read to render every assistance to learners, and would specially remind all Christians of their privilege and duty of teaching the women and girls of their families to read the Scriptures for themselves." This was proposed by Rev. A. Sowerby and seconded by Wang T'ien-te (S. Y.) and was carried unanimously.

A different reception was accorded to the resolution regarding opium, viz:—"That the time has come when the Chinese Christians should petition the governor of the province to endeavour to check the growth of opium in our midst." The Rev. D. M. Clapp submitted the motion, which was seconded by Liu Fuyang (S. Y.), but it met with opposition from natives of the highest repute and knowledge, as well as from several missionaries, because of its political character and bearing. It was felt that the simple proclamation of the Gospel without interference in any way with the government would best accord with the spirit of the Gospel.

On Wednesday afternoon the Rev. A. Hoddle took the chair, and in introducing the subject, viz., "The duty of Christians to carefully and systematically study the Scripture," he compared those who studied the New Testament to the exclusion of the Old Testament to a man with but one leg. The Revs. A. Sowerby, G. W. Stokes, and W. T. Beynon urged systematic, reverent study of the Scriptures with the desire to see Christ in them.

The Rev. E. R. Atwater presided on Monday evening, when the Rev. A. Sowerby gave an address, characterized by force and humour, upon "The Duty of Christians to their Wives: that the salvation of Christ is not limited to either sex; that Christians ought lovingly to make it known to the women and girls amongst their kindred. What means are there of urging it upon their acceptance?" The speaker was lavish with illustrations suited to the women, who were gathered in good numbers. The inhumanity of the treatment of women in China, the partial manner in which Christians as yet recognize their duty to their women folk, the need of wakening up to learn what is the will of God in this matter, and the putting away of the old views about the inferiority of women, and of giving them the place God designed for them, were all dwelt upon. Referring to work in the Hsin Chou district he spoke of the hopefulness of work amongst the women, saying that even where the powers of intellect were atrophied by long neglect it was possible to resuscitate them. The natives who spoke evidenced that they are alive to the importance of teaching the women, seeing that it is the mothers who will leave the impress of their characters on the rising generation.

The importance of family prayer and of forbearance in the home were more than once spoken of.

Tuesday evening a large number assembled to see a magic lantern entertainment, the Rev. W. T. Beynon explaining the pictures which were shown by Dr. Arnold Lovitt (S. Y.).

The Conference closed on Wednesday evening with a communion service. The Rev. G. B. Farthing presided. In his address he compared the Lord's supper with the Passover. The Passover was eaten in the house, on the doorposts of which the blood of the slain lamb was sprinkled, and the Israelites ate of the flesh for sustenance for their journey. Similarly we, not only shelter under the shed blood of Christ, but feed on Him to obtain strength to walk in the way of holiness. Further he noticed how we, by thus commemorating the Lord's death, declare the oneness of the church. Union with and faith in the one Lord has thus been observed in all the ages since the great sacrifice on Calvary.

*An Outline of the Aim and History of an Experiment made in Shantung to Start a Cotton Industry—1893-1897.**

BY ALFRED G. JONES, ESQ.

THE following account of the present situation of the above undertaking is presented as the best light that can be given by the promoter of it to all who are either meditating any similar project, or actually busied in introducing foreign novelties into China.

The original idea was to adopt the principles of western cotton manufacture, as developed in England over one hundred years ago, so as to introduce into this province, among Christian communities, the art as it formerly existed in England, using a maximum of native material and labor and a minimum of imported appliances. So far, so good. The machinery was successfully constructed on those principles and good yarn was produced from native cotton by natives, who were taught to make the machinery and manufacture the yarns.

Nevertheless, although the matter was a mechanical triumph, commercially it was an utter failure, for it proved a complete abortion, as the undertaking was not taken up and could not be floated. Of course this contingency had to be kept in view from the very beginning—hence as much silence as possible was maintained about the undertaking outside the circle of my own immediate friends and colleagues. Some friends were most eager to embark

* Read at the Shantung Conference.

in the race, too, and mistook the motives of my reticence for others of a less worthy kind. In fact the danger, and above all the mechanical difficulty, caused me to refuse offers of money help from sympathetic friends in England. This leads to some notice of

THE CAUSES OF FAILURE.

A. The Major Causes. Before detailing these I should say that my original intention was to create a *domestic* industry; but the subsequent turns of events, and the mechanical exigencies of the matter itself, forced me beyond the dimensions of what could be considered a domestic industry, and so it partook more of the nature of a very small manufacturing enterprise. Still, even for this whole outfit there was not needed a very large sum of money, somewhere about £250 to £300, and indeed there was every prospect the entire sum needed could be raised; that is, want of money—actual poverty—did not seem to be the real difficulty.

1. Those who proposed to take up the matter had several interviews with me and were supplied with all the data. The rate of interest to be looked for from the cotton manufacturing was calculated out to be somewhere over 20 per cent. per annum, and that seemed, so far, satisfactory to them. But at this point the question was raised among the promoters as to why they should venture to invest in this new and risky line of work for a consideration of 20 per cent. when much higher rates could be got on old, tried, and safe lines of business, such as oil pressing, banking, silk-broking, etc., etc. Once that view veered into sight the promoters soon turned their attention to a more lucrative and easy employment of the money raised on the head of my machinery. There was no outside cheaper capital to be got or brought in; no other constituency to appeal to; and so the matter dropped. That seems to be the first and main reason for a break-down. But there were several others.

2. There was a marked inability to handle new problems and deal with new conditions. This showed itself from the very beginning among the promoters. The past conditions of Chinese life had most evidently atrophied and paralyzed the enterprise of the ordinary man.

3. Even ordinary business capacity seemed very low. The scheme might have succeeded among mercantile men, but among our rustic following it fell flat. Things that seemed perfectly feasible to me looked impossible, or as mighty difficulties to them.

4. There was a general fear of the complicatedness of the machinery, and the novelty of the whole thing, *i. e.*, of an undertaking so new in kind to them in the interior.

5. The inability to form and associate themselves into a properly constituted co-operative body was a marked feature that would have handicapped them for a long time.

6. Want of confidence in one another appeared very early.

7. There was an underlying feeling that I ought to have either *given* the machinery to them, or let them have it unconditionally. I did offer them an eight months' free trial, and then to *rent* them the machinery, but I never did take the position that I would give over, *gratis*, to the Chinese, what I had done. In all estimates, moreover, not the actual cost of the experiments was taken, but the, to them, far more advantageous standard of the lowest possible cost in future re-production of the plant.

B. The Minor Causes. 1. During the long period of learning the construction and effecting it, I had a good deal of trouble with hands—insubordination, careless injury of machinery, wilful damaging of tools, apprentices quarrelling among themselves and with others—and the reputation thus earned by the hands embarrassed the undertaking, by causing others to fight shy of the staff and all connexion with them.

2. As might be expected, during the negotiations my foreman, in his eagerness to get things going, made one or two incorrect statements of great consequence, which had to be exposed and made right. This gave a jar to things, and can only be classed among the minor causes of trouble in a limited sense.

3. My teaching duties, just at that time (and even to the present), made me unable to promise to continue my heretofore supervision. I fear that was construed into my disbelief in the success of the enterprise. I was pressed also to find a large proportion of the capital, to increase the quantity of the machinery to a more lucrative point, or to take my rent in shares in what I had already myself furnished. I would not do that, but consented to let their one guarantee fund cover constructing machinery as well as manufacturing plant, *i.e.*, one guarantee for two risks. This was all, I believe, construed unfavorably by the promoters. My position was that I came to teach and show the way, but that I could not become capitalist, director or manager of a Chinese trading company, having already taught and shown others and provided an effective nucleus.

This brings me to some of the lessons to be learned from the foregoing.

1. This experiment, though there are yet chances for it, may be taken to show the difficulties of such undertakings on their commercial side—how they may be good in themselves and yet be finally impracticable, because wanting several concurrent conditions of

success in the present condition of this people. There is so much that we *unconsciously* possess, which they are utterly without, that our judgments on untried enterprises for them must be very carefully made indeed.

2. Far back in the early part of the middle stages of my undertaking (although I was brought up to business, and not a few years in China) I was forced to the conclusion that the undertaking of secular or mercantile projects by a missionary was in itself a very difficult matter; because he is not expected to act, often cannot act, on strictly business principles. Now the demands of all the exact branches of the useful arts admit no concession, semi-barbarous bungling, or inexactness. Iron or wood makes no accommodation to the error of the workman. A piece of work is according to measurement and plan, and so right; or it is not, and so spoiled. What happens then? Why, the missionary of peacefulness and a concessive spirit in all the things of life is at once in a position where he can concede nothing whatever, and must insist on exactness and exact fulfilment. This is perfectly just and absolutely necessary, but the world being as it is, he is very likely to suffer in the eyes of a religious though ignorant and short-sighted constituency. To the mass of them he looks as if he taught one thing and acted an opposite.

3. We, as religious teachers, are necessarily prone to lay emphasis on the subject matter of which we are the professors—religion. With that very proper attitude of mind there often goes however another, the attitude of indifference to that whole sphere of life and activity called the secular. The foregoing, I think, should teach us that, while all workers in this world's life are dependent on religion and morality as the only true condition of that constancy and confidence which are essential in human affairs, yet, those whom we call the children of this world, though often fulfilling their part unconsciously and selfishly, are yet real and indispensable contributors to that great educational process which is the pre-requisite to the increase of human happiness. *We* are seed sowers. We are layers of foundations. We infuse the power of the endless life, and proclaim an eternal hereafter of purest bliss; but all who yearn for the lessening of present suffering, and the increase of material happiness, must clearly welcome the aid of those everywhere who slave at teaching and spreading the knowledge of those pure sciences and useful arts without which the triumph of mind over matter, and of human ideals over worldly conditions, can never be accomplished.

Notes of a Journey on the Tibetan Frontier.

BY REV. WM. UPCRAFT.



RECENT journey across the face of the Chinese Tibetan country on the west of Szechuan, in company with two fellow missionaries, gave one an opportunity of seeing a few of the more salient features of an unoccupied mission field.

From Ta-chien-lu—the border town and “port of entry” for this large hybrid country, a small city in which the Inland Mission has a newly-established mission—to Batang, on the frontier of Tibet proper, is seventeen days’ journey.

All accepted canons for ordinary travel have to be either discarded or much modified in the conditions here met with.

The coolie, the tea house, the rice bowl, the straw mat, and incidentally some of the unpleasant features of Chinese life, are left behind with Chinese paddy fields and slippery stone roads.

Pack ponies supplant the coolie, open air meals take the place of tea house and road-side inn, and the floor boards are often the only substitute for the bed and straw mat.

From Ta-chien-lu to Batang the journey may conveniently be divided into three stages. First, to Ho Keo five days, thence to Litang an equal distance, with seven days from Litang to Batang.

Immediately on leaving Ta-chien-lu the aspect of the country changes. The characteristics are those of a new people. The minuteness and attention to detail so manifest in a country controlled by Chinese are all lacking. A few farm patches are scattered about in possible localities, but for the most part agriculture is not possible.

The houses are generally built square with two complete stories, and a bit added above the second tier in which to stow grain and other edibles.

The ground floor is the stockyard, with a “well” open to the sky; the second story is the living region for family and guests, and above all is the straw and so on—the products of a farmer’s toil.

The houses have a gloomy fortress-like appearance and are built to stand alone. None of that mutual propping and compromise so indispensable in Chinese buildings. A village is not a continuity of roofs covering a solidarity of interests, as is the case with China, but rather an aggregation of units having no visible sign of cohesion. The country and its impressions may be summed up in the one word, “*grand*.” The mountains, forests, valleys, and

plateaux are *grand* and from that point of view perfect, but with a perfection attended by many inconveniences to a traveller.

One day of steady unremitting climbing over a not too generous road brings one to the top of Cheh do, almost the height of Mont Blanc, of which one hears great stories of "medicine breath" that affects all and injures some; but perhaps we bore a charm, since little effect was visible upon us save in the way of appetite. From the summit there is a magnificent panorama—seas of mountain tops, billow on billow rolling to a horizon that seems to be boundless. Bare rocky peaks, rounded grassy mounds and glistening snow peaks are all there. From the top a grassy road runs down to a valley in which are some amateur attempts at farming, but mainly grass and grazing. Yaks, sheep, ponies, goats and a few fowls are the farmer's wealth.

The road winds for a day's march along the floor of a valley at an altitude of twelve thousand feet. Common hardy grains, such as barley, when parched and ground, form the staple article of food. Buckwheat, and sometimes wheat, may be found; and outside of these, most abundant and indispensable, grass. The number of cattle is enormous, and the farther into the mountains one goes, the more there are.

At Dung Golok the Roman Catholics are said to have a house, but there was no account of any work being done.

The road was a simple alternation of plain and pass, often quite wild, with small hamlets scattered here and there at long intervals, or black nomads' tents that seemed to menace one's safety. At Ho Keo, on the Nya-rung river, there is a little Chinese settlement on the left bank, with a Tibetan village on the opposite bluff.

At Litang there is an enormous monastery, said to shelter over three thousand lamas, who are completely masters of the situation. The Chinese quarter is a simple annex to the southern gate of the monastery, where on a narrow street, in crowded filth, the Shensi men do their business—ever looking forward to the day when they will leave for home, their exile finished; and the croaking, helpless mandarins smoke opium to pass away their time and help them to forget the sorrows of fate that consigned themselves and fortune to such a cold isolated spot as Litang.

Shaven heads, red gowns, insolent faces and a domineering attitude will always remain as the vivid impression of Litang. "Outsiders" are not wanted, and they are likely soon to feel that. Strolling down the street on the evening of our arrival we were quickly surrounded by the befrocked knights of the rosary and soon became a butt for their jests. The monastery gates were banged in our faces and not even a look in was allowed us. Yet, later in the

evening, some more friendly ones came around and asked for books and medicine, but the majority still remained hostile, and when on our return journey we wished to remain in the place for a few days we were told our animals were ready and our absence desired. Yet, if we may judge by the accounts of other travellers, the Litang monks were amiable to us!

Hence to Batang, seven days, the road is magnificent. The mountains are bolder, the country wilder or prettier as seen from the passes or the plains, and for the two days that the road winds around the spreading feet of Mount Neuda, which dominates all with its crown of snow, any prettier or grander scenes—as one unfolds out of the other—it would be hard indeed to imagine.

The road from the crest of Jrah-la-ka, 16,568 feet, down to Ba-tang, 8,546 feet, is the reverse of all the above. It begins in desolation among the stones and boulders of the summit, it continues in desperation as the road slides and turns among the fallen trees of the forest half way down, and it ends in perspiration at the bottom, where the amount of clothes we packed on to keep out the cold of the mountains combined with the sun to make life a burden.

Batang—"the plain of cows," Huc calls it—is a moderate sized market village without a market, standing in an oasis of cultivated fields. The plain is small and not important, and there is little trade. The monastery, built about a half a mile from the village, dominates the region. The monks are suspicious and sullen. Unlike their brethren of Litang, who visited and laughed at us, these would have none of us. The monastery gates were shut in our faces, attempts to make conversation were met with silence—a thing equally hard to quarrel with or to bear—and altogether the fraternity treated us with studied contempt. Yet a more woeful collection of the genus *homo* it would be difficult to gather. Hardly one among those we saw was free from some physical blemish. Blind, goitred, lame, and so on, they would have been pathetic had they not in their rigid pride made themselves ridiculous. It was the intention of one of our number to remain in Batang, but it was found to be impracticable. No house could be rented, no inn found, and even the coveted loan of a couple of rooms was not to be had. The Chinese there, as appeared to be the case in all other places we visited, were no more than tolerated, and it was not difficult to believe the mandarin when he protested his ability to do—nothing. The property is rented from the monks, and as they did not wish any new foreigners there, the process of ejection was easy, and resistance on the part of the householders useless. The only place in which a couple of boxes could be left was at the yamen.

I was impressed with the character of the country, which, while now held by only a handful of people, with wasteful habits so far as land is concerned, is capable of much better things. There is a splendid climate—a desideratum, surely, in view of the inferior kind most of us have to live in. There is also a large sphere for agricultural purposes now lying wholly untouched. Take the case of the Litang plain alone. A beautiful stretch of level land, well watered and fertile, but owing to the restrictions placed upon it by the lamas not a sod is turned.

In considering this phase one is led to note the relative position of Chinese and Tibetans. Doubtless the Chinese have made advances in the past on the territory of Tibet. All this region once belonged solely to that country, but by fighting and absorption the Chinese gained their ascendancy over the people and land. How much it is worth to them now is a problem. They are not allowed to farm, to mine, or to do any other thing that the monks decline to sanction—their mandarins notwithstanding.

By generally adapting themselves to their environment, taking Tibetan wives and so on, the Chinese maintain a precarious tenure in the life of the people, but they seem to have conceded everything that was distinctive, and so the Tibetans remain the real conquerors. Much of the trade, too, is in the hands of the lamas, and this powerful, compact, conservative order of monks does more to keep Tibet a closed land than any other thing or combination of things.

In the hasty and uncertain touch one could have with the Tibetans in the circumstances of an ordinary journey, I was struck with the fact that first, last, and all through the Tibetan is a religious being. It is not merely a part of his life, it is the sum of life. A religion of endless ceremony and exaction. In prayer wheel and prayer flag, in pilgrimages and litanies, his religion is always about in binding force and unbending rigidity. It was impossible to get beyond the sound of '*Om mani pad mi hom.*' The muleteers grunted it, the children sang it, the landlord recited it and the women talked it—it was everywhere.

Drunk as a lord, a Rathi man galloped past us, hardly able, even where riding is first nature with men, to keep a grip on his steed, rolling back and forth like a collier in a cross sea, yet the religious instinct in him made him rein in his beast and pass to the canonical side of the *mani* pile (a pile of stones engraved with the sacred sentence) in accord with the teachings of his religion.

In the second place, perhaps as a result of a too conservative religion, one notes the ignorance and exclusiveness of the people.

Arising from this one cannot fail to feel their suspicion and fear. Every man goes armed. Every man is a possible foe and a certain

thief. And finally, their lack—utter lack—of individuality. Personal identity seems to be lost. They are merged into a common mass. Wherever the type may have come from originally—or however evolved—they have all copied the type and one man is an epitome of the whole, and the whole but an enlarged unit.

One could but speculate on the outcome to any one Tibetan who should avow the Christian faith and strive at the same time to live in the old surroundings. It would require moral heroism to attempt it and if successful would initiate a social revolution.

To sit down before this modern Jericho and attempt its reduction with the forces at the disposal of evangelical missions would seem to be as foolish and promise as little in the way of success as did Joshua's investment of that ancient city in his day. Yet wonders as great have been wrought, and for those who now attempt to enter and subdue the Tibetan regions of western Szechuan, one could only wish the same success as came to Israel's marching host of old.

To look in upon the newly-raised house of the Roman Catholic Mission, now being finished after lying in the dust for fourteen years since its destruction by the Tibetans, and find not a single adherent of the faith but one imported Chinese, was to realise a little what is meant by missions to Tibet. There was proof to support the assertion of the priest in charge, "*Eet is vera diffeecul*"—a summary of the Mission's forty years' work.

South Formosa Notes.

BY REV. W. CAMPBELL.

I AM glad to report that lately South Formosa has been much quieter. The reason for this peace is that a couple of months or so ago a large military punitive expedition was sent to operate from here southwards. Of course, as usual, a comparatively small number of real banditti were killed. They who suffered most were respectable peasants who in after days would have made good subjects. Whilst the expedition was operating in the south, I have it on excellent authority that over thirty villages were burned. People who were in these villages at the time gratefully acknowledged to me that on many occasions if individuals could at once produce proof that they were not banditti, they and their homes were spared. Woe to them if they failed to satisfy the officer in charge. Women and children were invariably spared.

The treatment which, however, was meted out to one village called "*Kun-chui-ching*" (*i.e.* boiling water village), about twenty miles south from here, has filled the whole of the south with horror and hatred of their rulers. In the present state of affairs to enter into

details would serve no good end. No doubt it was a sad mistake. A somewhat similar mistake was made in another village and one high civil official was so saddened because of it that he went personally and tried to make an explanation to the widows and orphans.

However, we have now got peace, even though to a certain extent it be like that of the ancient Romans who made a desert and called it peace. In the comparative peace we are now enjoying there are many growlings as of distant thunder, indicating the brewing of another storm. As I write I can hear shooting going on at a village called Thaichubio about three *li* from here. Japanese and banditti are at it again. It is only one of the many "growlings" referred to above.

The one cause which seems to be bringing this storm to a head is the intolerable taxes which are said to be imposed on the people. The worst of it is that those taxes are too much in the hands of *Chinese* underlings who seize the opportunity of punishing their enemies and rewarding their friends—for a consideration. Hence there is a vast amount of injustice administered, about which the authorities know nothing. One great grievance of the Taiwanfoo merchants is the difficulty of getting anything through the customs. In spite of a huge staff of officials, merchants tell me that from beginning to end it sometimes takes two days to get a case of ordinary merchandise passed. The tariff on all foreign goods is also very heavy. We used to be able to live here very cheaply: it cannot be done now.

At the present time large numbers of the people have got the dreaded plague, and many deaths occur daily. Out in the country many more must die, because often, if a man has plague, before the disease has far advanced he flees outside the city gates. Few of these ever come back. The authorities no doubt have adopted wise and beneficent measures for the alleviation of suffering and the extermination of the fell disease. But the people have no confidence in them; and rather than fall into their hands the patients, when possible, flee to the country where they are not subjected to Japanese supervision, and where there is practically no hope of cure. As one passes through the streets of this city it is sad to see the numbers of houses having pasted on the doors the oblong sheets of yellow paper indicating that plague reigns within. Policemen are set to watch that no one passes in or out for a period of seven days, but a consideration to the policeman is said to go a long way in allowing merchants pretty much as usual to carry on their business.

On Wednesday, at 8.23 p.m., we had rather a sharp shock of earthquake. I believe it lasted at least half-a-minute. I have not heard of much damage being done.

The other day I noticed an amusing incident in front of one of the large temples here. Gambling is said to be strictly prohibited

on the streets. In front of this temple there is a large square. On the day to which I refer there were two to three hundred men, chiefly of the coolie class. About a fourth of their number were crouching on their spread out mats busy gambling. Every now and again I noticed the gamblers rise and run away in all directions, and as they ran, stuff their gambling apparatus up their capacious sleeves. Then one or two Japanese policemen would go past, but of course all was quiet. On one occasion the policemen appeared before they ran but no one was caught. Immediately afterwards a lad got a proper blackballing from the gamblers. Before this I had noticed this lad standing at the corner of the temple square. He was about 18 years of age and well-dressed. His eyes were incessantly watching every approach to the square. He was on watch for the 'bobby.'

I went up to the lad and asked him how much he got per day for watching. He replied quite innocently, "A hundred and fifty cash." What signal do you give when you see the policeman? "I shout 'lisk-pat'." "Lisk-pat" means "six-eight," and was the weight of the current dollar here prior to the Japanese occupation. After a little I shouted out the pre-arranged signal "lisk-pat." What a stampede! And what laughter mingled with good-natured swearing when they knew I had given a bogus alarm. The only Japanese they fear are the policemen. They carry on their gambling with soldiers, gendarmes, or even policemen in undress looking on; but whenever a policeman with his glittering sword and his white braided cap comes along, at once there is a rush.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 190).

VOL. II. PRACTICAL.

CHAPTER II. *Peripatetics.*

TRAVEL abroad for one year is more profitable than study at home for five years. It has been well said that seeing is a hundred times better than hearing. One year's study in a foreign institution is better than three years in a Chinese. Mencius remarks that a man can learn foreign things best abroad; but much more benefit can be derived from travel by older and experienced men than by the young, and high mandarins can learn more than

petty officials. Some of the ancients were fond of travel. Ts'in Wen-kung went abroad for nineteen years, visiting among the feudal princes, and there were others who did the same for the benefit of their country. But let us turn to the present. The diminutive country of Japan has suddenly sprung into prominence. Ito, Yamagata, Yanomoto, Mutsui, and others visited foreign countries twenty years ago and learned the method by which to escape the coercion of Europe. Under their leadership more than one hundred Japanese students were sent to Germany, France, and England, to learn foreign systems of conducting government, commerce, war, etc. After these had completed their course, they were recalled and employed by the Japanese Government as generals and ministers. When the government was once changed they developed into the Heroes of the Orient.*

Not only Japan but other countries have profited by the travels of wide-awake men. Peter the Great, of Russia, feeling that the military resources of his country were inadequate, went himself to the dockyards of England and Holland in the capacity of a common workman, where he labored and learnt for more than ten years, thus equipping himself with qualifications and experience which afterwards revolutionized Russia and made her what she is to-day, the foremost power of the world.

The mouth of France has long watered for Siam. In 1894 the relations between these two countries became somewhat strained, and France was on the point of gobbling up this morsel, when the King of Siam suddenly changed the governmental system of the country and sent his son to England to study in the Naval Academy. Last year the King himself visited Europe, and, being acquainted with western literature and manners, was most cordially received by the representatives of the great powers. His son, who had just graduated from the academy, met the steamer by which the King traveled in the Red Sea, amid general rejoicing. The gobbling process was arrested.

We have, then, these three object lessons. First the case of Russia, next of Japan, and last of Siam. Can not China follow the *viam mediam* and take the lesson from Japan? As the case stands to-day study by travel can better be done in that country than in Europe for the following reasons:

1. Japan lies nearer to us than Europe and more men can be sent there for the same amount of money.
2. The language, literature and customs of the Japanese are more closely allied to ours than those of any European country.
3. A selection of important

* THREE Japanese officers engaged by Viceroy Chang Chih-tung to give instruction in the Wuchang Military School are now *en route* for their new sphere of duties.—*N. C. Daily News*, February 27.

western books has been made from the countless volumes of Europe, and these have been translated into Japanese. Our students could learn what is requisite in half the time by going to Japan and there is nothing better than this.* If it were deemed advisable, some students could afterwards be sent to Europe for a fuller course. But some one may say, "Did not China try this plan once without success?" We reply that the students who were placed in American schools were too young; those in the industrial, military and naval schools of England, France, and Germany were *not properly looked after by the Chinese officials in charge*, and after they returned home no inducement or encouragement was offered them by the government to continue their studies. Under these conditions how could we expect any satisfactory results?

Others may argue that China has sent plenipotentiaries abroad and they have returned and continued just the same as other Chinese officials. We reply that the selection of those who went to foreign countries was not felicitous. The fact that our old plans miscarried is no argument against the adoption of new ones. Because we choked once shall we abolish eating? Did we not expect too much from such a small outlay? No attention whatever should be paid to the vicious talk on this subject by certain individuals who would bring down dire calamity upon our homes and upon our country. Study what Mencius says about the sages, the Emperors, Kings, ministers and generals whose characters were established by repeated contact with danger and difficulty:

"Thus when heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies." A man born from sorrow and adversity is a true man.

But the Chinese receive insult and do not feel shame; the country is oppressed but they feel no apprehension; the night of anarchy threatens to shut down upon the nation but they perceive no danger nor recognize the desperate urgency of the case. Inured to no hardship, and holding merely a perfunctory office, the

*In addition to the various parties of students sent last year by the Viceroys Chang Chih-tung and Liu K'un-yi and the Governors of Chèkiang and Kiangsi to study in Japanese colleges and schools, as already noted in these columns at the time, it is now reported from Tientsin that Viceroy Yü Lu has also decided to send twenty of the best scholars from the Tientsin College to Japan, at the expense of the Peiyang Administration. Apropos of the grandson of Viceroy Chang Chih-tung, who went at his own expense to Japan last year with the Hupeh contingent of students, word has been received from Tokio that this young gentleman has been courteously allowed by the Government to join the Nobles' or Peers' School there.—*N. C. Daily News*, March 4.

mandarins consider the following of others' examples a shameful procedure, and look upon the slightest movement towards change with consternation. One sets the tune and a hundred join in the chorus.

Among our officials there is not one man of discernment; we have no real scholars and no skilful artisans. We are not represented abroad, and at home have established no schools. So our incompetencies are not supplied. With nothing to stimulate the mind, harden the nature, or supply the deficiencies, there seems nothing left for China but to perish miserably in the slough of despond and despair. And who is sufficient for these things?

CHAPTER III.

The Establishment of Schools.

This year at the special examinations in Peking it was found that only a very few could pass. This was because the themes for the essays were different from the old *régime*; and although the candidates had prepared themselves sufficiently, as they thought, on these subjects, still their papers did not meet the approval of the Emperor. Last year an Imperial decree ordered the establishment of schools in each province of China, but the time allotted for the accomplishment of this was too limited to collect the requisite funds and students, and the plan only partially succeeded. It was something like a workman seeking for wood when he had not even planted trees, or a man seeking for fish when he had not dug the pool.

The expense of going abroad for study is necessarily heavy, hence the students are few, and we have pointed out the necessity of grounding all Chinese in native literature before allowing them to leave the country. How much more feasible it would be to establish schools on a large scale in China! Let us plant them in every province, circuit, prefecture, department, and magistracy. Universities in the provincial capitals and Peking, colleges in the prefectural cities, and high schools in the *hsien*, projected on the graded system, with the understanding that the lower institutions can be advanced to a higher order by private subscriptions! Let the curriculum of the high schools be the Four Books, native geography and history (abridged), arithmetic, geometry, and the elements of science; that of the colleges the higher branches with the five classics, the *T'ung Kien*,* government, foreign languages, and literature; and that of the universities of a still higher grade.

To the question, "Where will the money and means to launch such a scheme come from?" we reply: Convert the present 書院 *shu yuen* into these educational institutions. We do not need

*通鑑 The name of a history by 司馬光, A.D. 1084. It is in 294 books, and covers the period from the 4th century B. C. to the close of the 代五 Five Dynasties, A. D. 960.—Giles.

both. If in some places these are poorly equipped, or meanly endowed, the benevolent institutions will serve the purpose, and the money that is now used for idol processions, theatrical exhibitions, and clan ancestral halls, can be put into the school fund. Other objectors may say that these funds would still be insufficient. We reply: Then convert the temples and monasteries of the Buddhists and Taoists into schools. To-day these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee a plenty of money and means to carry out the plan. This could be done very well at the present time. The temples, etc., really belong to the people who contributed to their establishment. Buddhism and Taoism are decaying, and cannot long exist, whilst the Western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged, because its devils have become irresponsible and inefficacious. If there be a renaissance of Confucianism, China will be brought to order and Buddhism and Taoism will receive secure protection from the sect of the learned. We suggest that seven temples with their land, etc., out of every ten be appropriated to educational purposes. The Emperor can satisfy the ousted priests by the bestowal of distinctions and rewards upon themselves, or official rank upon their relatives. By these means our schools will spring up by the tens of thousands, and after their utility has been demonstrated, the affluent gentry will doubtless come forward with subscriptions for a more extended educational enterprise.

The dismantling of Buddhist temples has occurred three times in the history of China (in A. D. 440, 627 and 846). This was done because the priests refused to pay taxes and because it was desirable to advance Taoism. It was effected for private ends. Our plan is for the public good; it will call out the latent ability of our scholars, and the priests will be consoled with the titles. If the gentry of each province will take the matter up seriously and make a well-considered report to the Emperor, we are certain that His Majesty will approve.

In establishing these schools there are five important factors:—

First. The old and new must both be taught; by the old is meant the Four Books, the Five Classics, history, government and geography of China; by the new, Western government, science and history. Both are imperative, but we repeat that the old is to form the basis, and the new is for practical purposes.

Second. The comparative study of governments and science, colleges, geography, political economy, customs, taxes, military

regulations, laws, and expositions come under the head of Western government. Mathematics, mining, therapeutics, sound, light, chemistry, and electricity are classed under Western science.* The farther advanced classes should take up government, and the lower classes, science. In the high schools science should first be taught, then government. In the colleges and universities, government first and then science. A special course in science cannot be completed under ten years. The elements of government, etc., can be acquired in three years. On the whole, a knowledge of government is more necessary than a knowledge of science if we are to save the country; but the student of government should acquire some knowledge of science in order to carry on the government.

Third. We must teach the young. Let the course of study be adapted to the qualifications of the student. Pupils with bright minds should learn mathematics; those with a good perspective sense, drawing; those with inventive powers, mechanics, chemistry, and manufactures; those with a clear pronunciation, languages; and those of robust frame, athletics. It will be difficult for men of middle age, and above, to take a thorough course.

Fourth. Abolish the eight-legged essay. Let the new learning be the test of scholarship, but include the classics, history, geography, and government of China in the examinations. The true essay will then come out. If so desired, the eight-legged essays can be studied at home; but why bother the school with them and at the same time waste time and strength that can be expended in something more profitable?

Fifth. Abolish the scramble for money. Students in foreign institutions are required to pay their own board and tuition. Salaries are never paid to them. The custom of paying the students, which obtains in our Chinese schools, was originally good in the intention to aid the indigent. It was, however, a mistaken policy, for many students now come merely for the loaves and fishes and create a deal of trouble if their demands are not satisfied. This class of men are devoid of understanding, and their malpractices tend to overturn the school system. The abuse of this benevolent scheme of elementary education has entailed literary piracy, plagiarism, and the production of pseudonymous essays. Thus an originally good principle has been abused by sordid motives.

We cannot adopt the foreign plan at once, but can change our old methods of giving stipends to students, provide only board and tuition, and grade them according to the Northern Sung system,

* Western methods of dealing with criminals are excellent. Medical education along Western lines is especially useful in military matters. The student of strategy should look this matter up.

with prizes for the best. We are sure this method will grow in popular favour as soon as its advantages are perceived, and that profitable knowledge and useful acquirements will abound more and more. We need not feel discouraged if there is a dearth of efficient teachers for these institutions at the outset. This difficulty will soon be obviated. This year there are numberless books which treat of foreign subjects being published in Shanghai. Any man of understanding can, by the use of these, equip himself in three months to teach in the high schools. In a couple of years the colleges will graduate men who are also qualified to teach. The faculties of the universities will perhaps be incomplete at first, but a few good men in each province can be found who will serve for three years, when there will be an abundance of useful literature and consequently better equipped instructors. There need be no fear on this score.

If it is found impossible to establish schools on such an extensive scale at once, let those who feel so inclined form educational associations for mutual help. Chinese literary men hold to the old custom of establishing societies for various ends. There are the "Essay Club," the benevolent institutions of freeing living creatures and respecting written paper, the "Poetic Associations," the "Convivial Clubs," "Chess Clubs," and "Domino Clubs." Who could object to forming *educational* associations that would benefit the body and shape the destiny of the country? The ancients tended swine in the fields and traded on the streets; still they thoroughly learned the classics. Cannot you rich people who have capacious houses and a wealth of literary matter imitate their illustrious example and learn too? Begin with two or three schools and gradually increase the number to ten, then to a hundred. If a few of you become interested in the matter, your influence for good will be felt far and wide. Formerly Yuen Poh, of Ln, perished because he was unwilling to learn, and Ken Chien, of Yueh, flourished by reason of ten years of instruction. The advancement or destruction of China depends upon the literati alone.

Notes and Items.

ANNOUNCEMENT OF THE CHINESE COLLEGE CONVENTION.

THE triennial convention of the College Young Men's Christian Associations of China, including Hongkong, will be held in Shanghai, May 19-22, immediately following the meeting of the Educational Association. There will be a wide representation of Chinese and foreigners connected with the Christian and govern-

ment colleges of the empire. This convention is quite different in purpose from the student conferences which have been held, both this past year and during Mr. Mott's visit in 1896. This will be a limited, delegate body, which will carefully decide upon the work of the Associations for the next three years.

Among the important questions to be laid before the convention, and which may be called "Forward Movement" topics, are the following:—

1. The opportunities and duties of the Association in relation to the Chinese business men in port cities.
2. Practical work of the Association for the government examination students at the capital cities.
3. Methods of work among the students of the new government colleges.
4. The training of Chinese general secretaries for service in the Association.

Each of these topics will be presented by men of much educational experience in China, and will have to do with the bringing of these important classes of Chinese into the kingdom of God.

Some of the other subjects to be presented will relate to the practical study and teaching of the Bible, to the work of the various departments of the Associations, and to the evangelization of China. Among those who will participate in the convention are Dr. A. P. Parker, Chairman of the National Committee; President K. Ibuka, Fraternal Delegate from Japan and also Vice-Chairman of the World's Student Christian Federation; Presidents D. Z. Sheffield, D. D., John C. Ferguson, and W. M. Hayes, Rev. J. Hudson Taylor, and or Rev. Charles Inwood, and many others.

The sessions will be held at the Anglo-Chinese college, and will be open to all missionaries and others interested. An urgent request is made that there be much believing prayer for the convention, to the end that each session may have spiritual power, and that the delegates may return to the various colleges of China "in the power of the Spirit." (All requests for entertainment should be addressed to R. E. Lewis, 36 Broadway, Shanghai.)

It is pleasing to note that at one provincial capital, Nanking, a college is to be opened May 10th, on the lines laid down before the 'coup' of last September. It was feared that no Viceroy

*Kiangnan
Provincial
College.*

or Governor would be courageous enough to commence such an undertaking which might bring down upon himself the wrath of the watchful censors, but Viceroy Liu Kun-yih has shown a commendable consistency by carrying out his original plans. Students are being drafted from each magistracy of the provinces of Kiangsu and Nganhwui, and in addition to

these drafted students many other paying pupils are to be admitted. Large and imposing foreign buildings are being erected and a foreign staff is being engaged. It is to be hoped that other provincial capitals may be favored in a similar manner. A few such schools would work wonders.

A very interesting little book has been put out by Mrs. E. T. Williams, which bears the name "Stories for Home and School."*

New Books. It will help to supply the great need which has been felt for books that would furnish general reading for pupils outside of their regular class books. An idea of the contents may be gathered from the headings of a few stories—A Little Hero, The House We Live In, The Little Persian, The Honest Bootblack, A Self-made Man, Better Than Gold, How To Be Helpful, Androcles and the Lion. The stories are told in Easy Mandarin, and are interesting as well as profitable. We hope that this book is but the forerunner of many similar ones.

A second edition of Mr. Richard's Catechism on "The Great Religions of the World" is a book that every pupil in the schools of China should have explained to him. The map at the end of the book which shows the extent of each of the religions of the world is by itself worth more than the price of the whole. The overwhelming importance of Christianity is shown by tables and comparisons while the other religions are dealt with in a generous spirit. It is a book to be heartily commended and widely circulated.

**Education
in India.**

From the India correspondent of the *N.-C. Daily News* we take the following most interesting item:—

In an address at Allahabad University, by Sir Anthony MacDonnell (Chancellor of the University), on "University Influences in India," while praising the work done by the Indian Universities he pointed out some defects in the modern system of education in India. People complain that, since we have given the natives of India a University education, their respect and "reverence for religion and authority has become weakened, and also that the Indian graduates suffer from a superabundance of conceit." Sir Anthony MacDonnell said that in his opinion since University education had been introduced into India "a vast improvement had been effected in the purity and efficiency of our Administration," and also that the moral standard of the people in general had been raised considerably. The drawbacks, as the Chancellor pointed out, are that the educated youth of India finds the hereditary traditions of his religion are not to be reconciled to the modern science in which he is well-versed, and when the young graduate finds the faith of his forefathers no longer answers his demands and the Western religion does not appeal to him, he is apt, so to speak, to fall between two stools and have neither the one nor the other; that he has lost his old religion without having gained a new one. This is apt to make him wanting in

* Presbyterian Mission Press.

reverence both for religion and authority in general. These dangers Sir Anthony MacDonnell puts down to "the inevitable result which comes from the acquisition of Western knowledge," and described this as the "emancipation of false ideals." The great danger was that this should leave the educated man of India, once his traditions had been cast away, no higher aim in life than *self*. To rectify this it was suggested that more attention be paid to religious instruction alike for Christians, Mahommedans, and Hindus—so that the religious instruction should progress hand-in-hand with secular knowledge.

THE DEFECTS OR DANGERS

do not apply only to Indian students, though we hear so many more complaints about them than about our European graduates. Surely, when we come to think of it, even with us the conceited University man is not unknown: the man who thinks his knowledge suffices him to make a new religion for himself and sweep away all the traditions of his forefathers. How often do we meet with this type in Europe, and if we see that this training has this effect on some of our own nationality—the poorer specimens, be it said—is it fair that we should be so surprised when we find the same effect in the people of India? When it comes to weighing the advantages and disadvantages in the balance surely the good derived from University education in India will far outweigh the defects. It is true, in India a University man has more chance of getting conceited than in Europe, for in India the percentage of them is smaller than at home; but time must rectify this. Even now, in the south of India, we have reached the second generation of educated men, and as the percentage of them grows larger, the opportunity for conceit among them must necessarily diminish. Sir Anthony MacDonnell suggested that more attention in general be paid to Sanskrit and Arabic, and he said he wished the study of these languages had gone hand-in-hand with English. Though Sanskrit and Arabic are doubtless worthy of more study than is generally devoted to them, their literature cannot come up to the modern English, nor is there in it as much scope for training men to meet the practical duties of life, nor does the literature of these languages come up to the requirements of our modern wants. One great proof that University education in India is improving and raising the moral standard—and "perhaps the most interesting and most hopeful lies in the better conception of duty and responsibility which is spreading—is the attention and reverence and respect now being paid to the purer ethics of the earlier creeds, and in the combined efforts which are being made to purge caste customs and rites of their extravagances. These are gains: they are progressive and cumulative; and they should not be forgotten by anyone who undertakes to weigh our educational endeavours in the balance."

One of the privileges of the Triennial Meeting of the Educational Association will be to elect a new editor of this department. The present editor has kept up this work for six years, three of which were in association with Dr. Fryer. The pleasure of being kept in close touch with the educational workers scattered throughout China has been more than a compensation to him for any small labors which the duties have involved. While thoroughly believing in the value of this department and the need of its continuance he also

believes that some one else should undertake its duties. To all who have helped maintain it the retiring editor extends heartiest thanks.

Dr. Muirhead requests us to mention a Model of the Herodian Temple at Jerusalem, beautifully executed by Miss Maud Duthoit.

**Model of
Herodian
Temple.**

The Model is constructed accurately to scale, one-sixteenth inch to a cubit, the ivory cardboard in which it is produced being stamped to represent the smallest details of masonry, material, wood-work, and marble; the full Ground Plan gives all information as to proportions, heights, sea-levels, and general measurements, and each Model is accompanied by a pamphlet of descriptive notes, including directions for putting it together, and a key plan. The educational value, and authenticity of the model, are fully attested by Colonel Conder, R.E., D.C.L., etc., of Palestine Exploration fame, who has taken a practical interest in its preparation, and testifies that it is the best representation of the Temple ever seen by him.

Messrs. Kelly & Walsh and Messrs. Brewer, of Shanghai, will execute orders, by procuring the Model from London at \$4.50.

Correspondence.

**"CHRIST'S METHODS OF MISSIONARY
WORK."**

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been called to a passage in your Editorial Comment for February dealing with Mr. Brewster's article on "Christ's Methods of Missionary Work," and confronting his plea with the realities of my experience.

You seem, however, to have put a construction on my Wei-hien essay, that I, the writer, would find difficulty in admitting.

If I recollect rightly, what I *advised*, or the advice implied in the publication of my experience, is not that nothing should be done on the lines I worked on, and which Mr. Brewster advocated, but rather that very much caution should be exercised before taking decided steps.

In reality I feel great sympathy with Mr. Brewster's ideas as described by you, and still trust that the Churches on the mission field will be stirred up "to add to their methods of work" on those very lines.

I wish to point out that my want of success on the lines which I chose for particular reasons, does not at all necessitate the failure of others on other lines. The one thing to be emphasized is caution, but not inaction; the one thing to be avoided is concluding that Mr. Brewster's contention is wrong because I happened not to succeed.

If I had the time and space, it would be perfectly easy for me to point out several particulars which manifestly combined to hinder and defeat my own undertaking. Many of them were temporary, others were local, but in my view, all were either one or the other, and neither necessary or inevitable, even on

mechanical lines; hence I believe still, that the indications are not that we should do nothing but that we should do differently.

I am pleased to see you record your confident opinion that such matters interest a very large circle.

Very faithfully yours,

ALFRED G. JONES.

CHARACTER, ROMANIZED, MURRAY,
OR WHAT?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Each system has its advantages and its defects. No doubt it is better to teach the character where the learner has time and intelligence to master it. Murray's system is very ingenious, and he deserves great credit for his idea and the ways in which he has worked it out. His system in taking each syllable as a whole, removes a few difficulties. Yet I think it is still an open question whether a system of initials and finals is not after all the easiest way of teaching ignorant Chinese. The Romanized is bulky, besides being foreign. It seems strange to me that no one has proposed (so far as I am aware) some simple system of initials and finals. Why use *ch'* and *ts'* when plain forms like \lceil and \lrcorner are quite sufficient? Again, why use *iang* and *ien* when forms like \lfloor and \lrcorner would do just as well to represent the sound? I see no advantage in teaching the Chinese to recognise and write a combination of Roman letters just because it conveys a certain sound to us foreigners.

Such a form as \lceil would, to a Chinese, just as easily convey the required sound as to write *chiang*, and is much easier both to write and to recognise.

I suggest the subjoined as a sample. I think it will include most sounds in ordinary mandarin.

I make no suggestion as to tone marks. I would rather suggest to mark emphasis, say by writing \bigcirc over the syllable to be emphasized. The single and double lines used for names of persons and places could be retained, marked over the word. There would be no necessity for *long* lines, as a name would be written as a whole, however many syllables it contained. I would suggest to write in lines from left to right like the Romanized; there is no need for spaces or hyphens between each syllable. If a Chinese prefer to learn to read in columns, he could easily do so by turning the book sideways. I find there is no need for initial W or Y, as the sounds usually written with these two initials, can all be included in the finals, viz., γ (in) used for *yin*, and \lceil (a) used for *wu*, etc.

Initials.

Finals.

ch	\lceil	chī	a	\cup	ia	\hook
ch'	\lrcorner	ch'ī	ai	Ψ	iung	$\hook\hook$
f	\vee	fu	an	γ	oā	\cup
h or hs	$+$	ho	ang	\lrcorner	ou	γ
j (or r)	Δ	jī	ao	Υ	u	\cup
k	\hook	ko	ē	\in	un	\cup
k'	\lrcorner	k'o	ei	\in	ung	\cup
l	\angle	li	ēn	\exists	ū	\bullet
m	\vee	mu	ēng	\exists	lian	\cup
n	\lrcorner	nī	er	\lrcorner	tle	\cup
p	\lrcorner	pu	i	\cup	ūn	\cup
p'	\vee	p'u	ia	\lrcorner	wa	\lrcorner
s	\lrcorner	sī	iang	\lrcorner	wal	\lrcorner
sh	$+$	shī	iao	\bigcirc	wan	\lrcorner
t	\lrcorner	ta	ie	\lrcorner	wang	\lrcorner
t'	\lrcorner	t'a	ien	\lrcorner	wei or ui	\lrcorner
ts	\lrcorner	tsī	in	\lrcorner	wen	\lrcorner
ts'	\lrcorner	ts'ī	ing	\lrcorner	weng	\lrcorner
			ioā	\bigcirc	woā	\lrcorner
			i	\bullet		\lrcorner

As a sample of the written style I select from the Mandarin Bible, Peking Version, the first 47 characters of Acts 20 ch.; they contain

a great variety of initials and finals, as well as names of persons and places.

They are as follows:—

Acts 20. (1). ረዕዮታችን፣ ሆኖ የጸሐፊው ረዕይና ምረቃ፣ ከ ርዕሰ ጉዳዩ፣
 (2). ሆኖ ሕዝቡ ለገቢ፣ ለጥቅም ገቢ የጸሐፊው፣ ሕዝቡ ረዕይና
 (3). ሆኖ ሆኖ

For my own use I find a great saving of space and time by taking each of the initials when standing alone with no final to represent the complete syllables in column three above. These syllables including the commonest sounds in

the language, save using any final in a great many words. For the possessive particle 的 I use |. As a sample of this saving I give a sentence with Romanized attached:—

7ጥሃ 14ኛ ቱክኤሊ ዮሐንስ ስተረ ገገገገገገገገ

ní chī tao t'a fu mu chē sī kō jī tsī so pan tī shī ts'ing ta pu ho li yin ts'ī nī k'o p' ch'ī t'a fan

M. L. G.

Our Book Table.

"In the Valley of the Yang-tse," by
Mrs. Arnold Foster, L. M. S. Hankow.
Published by the London Missionary
Society, and for sale by Kelly & Walsh
Ltd., Shanghai.

This book, which is beautifully printed, and well and fully illustrated, is a simple, realistic picture of life in China, that has been prepared more especially for boy and girl readers in the home lands. It will well repay perusal by older people however, as it is not only interesting and helpful, but remarkably true. The illustrations are good also, though the peaceful countenances and orderly apparel of the group on page 14 remind one of the inmates of a mission asylum rather than of the ordinary street beggars. But nearly all pictures of China fail to give any idea of the filth and general untidyness, and thus are very misleading. Although most of the book is evidently written out of the author's personal experience during her eighteen years in China, still she has made wise use of other authors also, and gathered a collection of fact and

story that is both instructive and inspiring. Readers will get new ideas of superstition as they hear of the worship of the god of Gambling and the god of Thieving, and find motive to pray that all the depending of the Chinese "upon the venerable Heaven-Father for their food" may lead to a real soul cry for the Bread of Life. The first seven chapters deal with Floods, Beggars, Games, Feasts, Marriage Customs, Education, Filial Piety, Superstitions, Heathen Worship, etc., and contain the very kind of information that readers at home like to receive, and that missionaries on the field recognize as true to life. Chapter VIII. introduces us to the changes that came to China with the coming of the first foreign visitors, and the gradual development of missionary work. We have at first a short, graphic account of the Tai-ping rebellion and life and mission work in Shanghai in the early stages, and are led on to look at its progress in the surrounding districts, and then on to

"Hankow and its Gospel Halls." Opium, Hospitals, Mission Schools and the widening mission work are dealt with in a very interesting way, and the book closes with a glimpse of "Missionary Perils."

The personal incidents add much to the story. Among many, we notice that of Mr. Wei, page 191. Foreigners and natives had alike suffered at the hands of a mob and at midnight, finding refuge in the house of a friend, were talking of the outlook. One was sighing over the triumph of the enemy, but Mr. Wei said, "Brother, do you think that this sort of thing can knock the kingdom of God into nothing? No! ten thousands times no!" and the story of the twenty-four Christian lepers who gather there to-day to pray while others work is perhaps *one* answer to his large faith. Another is the letter of Mr. Peng, beginning on page 212, and the story of the thirteen converts who were the first baptisms in the province of Hunan, and who stood faithful in the face of much persecution gives large promise of the fulfillment of the writer's hope that these who for so long have been so earnest in Satan's service may become as enthusiastic in the service of the Christ. Perhaps the most touching incident in the book is told on page 165. Dr. Wenyon was about to operate on a native Christian, who, from weakness of the heart, was unable to take chloroform. Asked if he could bear it, he replied, "I am afraid of pain, but I will try and bear it if you will let me sing." As the doctor began the operation the patient began to sing in the Chinese version:—

"There is a gate which stands ajar,
And through its portals gleaming
A radiance from the cross afar
The Savior's love revealing:
O depth of mercy! can it be
That gate was left ajar for me?"

and the Dr. adds, "I performed the operation on the singing man with-

out any interruption, for he never flinched."

No wonder the author says, in closing, "We want more heralds of the cross for Hunan . . . When a flash from the great white throne shows us life as it really is, how poor many of these earthly ambitions will look then, and how thankful we shall be if in our small measure we have had fellowship with Christ in His work of saving the world!"

M. M. F.

The Population and Revenue of China.
By E. H. Parker. Reprinted from
"Otia Merseiana."

The painstaking author of this work has brought to light some very valuable information. The limits of a review are necessarily restricted, and they forbid the extended quotations we would like to make from the book, so without stating his arguments we merely give a few of his conclusions: "By applying to definite evidence rules of interpretation already proved historically sound we have a *prima facie* right to assume that the present minimum population of China is not far from 385,000,000."

The Revenue Table has been prepared with great care from accounts furnished to the Emperor by his Viceroy within the past 20 years. From this table we select some figures which represent receipts, and which will be of general interest:—

Money Land Tax	Tls. 25,967,000
Grain Tax	... .. 7,540,000
Native Customs	... .. 4,230,000
Foreign Customs	... .. 22,052,000
Likin	... .. 12,160,000
Sale of Offices and Titles	266,000

* * * * *

Grand Total ... Tls. 101,567,000

Of these, "'local armies' absorb at least half of the total sum, for the expenditure of which I can account, and this is the greatest peculation preserve in the empire . . . There are

supposed to be 650,000 'green flag' troops in the eighteen provinces, which means about 10,000,000 taels a year utterly wasted; not to mention the highly paid 'trained braves', who in many cases show signs of degenerating like the 'greens.'

On the subject of expenditure, etc., Mr. Parker says: "No attempt has yet been made to draw up a Chinese budget, and I can only hope, therefore, that this skeleton table may be of service in indicating the way for future enquirers. At present the only plan is to arrest every fugitive statement of official fact, nail it down, group it, collate it, and dish it up with others of its kind in its presumed place." Let the ecclesiastical statistician N. B.!

S. I. WOODBRIDGE.

THE "CHUNG SI CHIAO HWUI PAO"

ONCE MORE.

At the re-launching of the good ship *Hwui Pao*, the newly-appointed captain made an application for cargo, in the widely circulated RECORDER. May a further word be added?

First of all, this *Review* is the common property of the one Mission which, under different names, is claiming this "kingdom of the earth" for the Christ to whom China belongs. It is common property, although the Diffusion Society has the task of publishing it, and of bearing the loss on publication which each number involves—until the *Review* is more widely known and more generally purchased.

To come to what may be called literary finance, such a review as this should have a fairly regular income. If any one man may have at times to be the biggest contributor, he should never have to face the contingency of being the sole contributor. Hence a number of

occasional, but periodical contributors would be a great boon. Thus a stated literary income would be assured.

Apart from ordinary articles, the "Religious Intelligence" section is one to be commended to your consideration. Missionary magazines from the home lands contain interesting news from China, but news at least three months old by the time it returns to China. Hence short papers, over the name of the missionary himself, sent direct would be valued—mostly for financial reasons; else the news will cost the Society a dollar per page. This is by no means begrudged for bright original native papers. But lest Mr. Li should imagine that because Mr. Liu's paper on a given subject has been printed, his own on the same subject will be the more acceptable, will our friends explain to native brethren that the reverse is the case. A paper once accepted, blocks the way for another on the same lines. It is simply the railway system in a literary guise.

Also, to prevent disappointment, will our friends read over what they are asked to send, and indeed what their own respective scribes have written as expressive of their own translations? Not to do so in the latter case may involve a considerable amount of conjectural emendation on the part of the editor, when sentences are unfinished, characters omitted, and the like.

Some friends prefer *kuan hua*, but, except for the "Family Circle," easy *Wên-li* seems conducive to the greatest happiness of the greatest number. All *kuan hua* papers, with permission to translate into easy *Wên-li* will, however, if suitable in subject matter, be thankfully accepted.

Should any friend wish to contribute a paper, but is debarred by the fear that his available style will not suit the *Review*, he may dismiss his doubts, and send a clearly

worded article in any or no style whatever, so long as he allows the verbiage to be edited or remodelled. In this way, missionaries of three or four years' standing may render valuable aid.

Finally, will all who read this remember the *Review* and all other magazines in their prayers, thus associating the printed message more closely with Him who gives every message worth the name, and who adds His blessing as we pray for it.

WM. ARTHUR CORNABY.

"The Report of the Royal Commission on Opium compared with the evidence from China that was submitted to the Commission. An Examination and an Appeal." By Arnold Foster, B.A., Hankow, China. With preface signed by the Archbishop of Canterbury and 145 others. 1899.

We heartily concur with what the distinguished signers of the Preface of this pamphlet say:—

"We, the undersigned, earnestly call attention to the Rev. Arnold Foster's *Examination of the China portions of the Report of the Commission on Opium*.

Mr. Foster has full right to be heard on this subject. He is a resident of twenty-five years in the heart of China, and he has given much time to a thorough study of the Blue Books published by the Commission. . . .

Mr. Foster, it will be seen, has carefully limited his *data*. He deals with the China problem alone; but as the commissioners themselves state that the opium exported from India to China and the Far East is twelve times more than that consumed in India, the China problem is plainly the heart and centre of the whole matter. And he goes entirely upon the evidence printed, as the ground of their report, by the commissioners themselves. Incidentally, he makes it clear that

too little care was taken to ascertain the competence of China witnesses, and that some whose evidence is adduced for important conclusions, were not qualified to speak without large reserves. . . . We believe that the spirit of our anti-slavery fathers is yet strong in the nation. In that belief we appeal to the thinking public for a fresh hearing of this great question. . . . It is no fanaticism, but a simple assertion of fact, to say that the matter touches the fair fame of our faith and the sacred cause of our Lord in the Far East to-day."

These are stirring words, and it seems almost imperative that every man and woman who is interested in the temporal or spiritual welfare of the Chinese, should procure a copy of Mr. Foster's clear, calm, concise, and logical *exposé*, so as to get the facts of the case thoroughly in hand. In the Official Report of the Commissioners the evidence of 5,000 medical men and the memorial presented by British missionaries in China of twenty-five years' standing, are not alluded to. One might easily believe that the judicial sense of these Royal Commissioners had been stupefied by the poisonous effects of the subject, when he finds on the contrary that much weight seems to be attached to evidence like this: A certain "merchant in China, of thirty years' standing," who was in the opium business, gave his opinion:—

"That in the circumstances of their living, food, climate, and habitations, opium has no deleterious effects upon the Chinese; indeed quite the contrary, for it is a positive need, and they could not do without it."

The pamphlet consists of 41 large pages, and can be bought from P. S. King & Son, 2 and 4 Great Smith Street, Westminster.

S. I W.

以弗所釋義. Commentary on the Ephesians, by Rev. J. Jackson.

If Ezra and his colleagues were successful in their exposition of the law when they "gave the sense" and "caused the people to understand," we have here exegetical notes prepared with the same object in view and exactly suited to the purpose of calling the attention of the China Church to this epistle which "is perhaps the highest product of St. Paul's genius and inspiration." Certain it is that distinguished commentators, like Hodge and Eddie, when they touch upon the precious doctrines of this little book, find themselves in rapturous meditation upon high and holy truths.

The notes in this volume are perspicuous, the thoughts of the inspired writer are clearly expounded, and the sentences fix the meaning upon the reader's mind. The style is in very easy Wên-li, the type is clear, and the happy combination of the large and small characters causes the reading-straight-down-the-column-Chinese to stop and think.

The extended introductions, the paragraph headings, and the references are all valuable features of the book. Though the epistle was probably, as Mr. Jackson says, written to the group of Churches around the metropolis—represented by the "elders of Ephesus"—yet we think section 3rd of the Preface is not quite as clear to a native student as the great body of the book.

This Commentary, which is not an extended one, is a witness to the practical unity of the body of Christ. Though the author belongs to a denomination, nominally Armenian, the great Augustinian doctrines of this epistle are presented by him in such a way as to meet the hearty approbation of the sect called Calvinists. This work is

commended to the missionaries in Sinim.

H. C. D.

Christian Missions Geography. India. Issued by the Foreign Missions Library, 156 Fifth Avenue, New York. 12 pages.

The Preface reads in part:—

"The Christian Missions Geography is designed for students of mission work, who desire something more than ordinary outline maps showing the location of stations. The geography is intended to show the relation of stations to the fields where they are located, especially to the larger towns and villages and routes of travel, including sufficient topography to distinguish mountains from rolling-country or plains." The descriptive matter relating to India is the first of the series which will grow into a comprehensive survey of every country in which missionary operations are exercised.

The book is full of practical up-to-date information, which is closely condensed and ready for use. We look with interest for the China issue.

S. I. W.

Annual Report Pyeng-yang Station, Korea Mission, for the Year 1897-1898.

The field covered by the station contains between three and four millions of people, living in 44 counties of North and South Pyeng-an provinces, and 10 counties of Whang-hai province.

The outlook is very encouraging, and the report says: "This year we believe we are warranted in saying, given the men to follow up this work, and we shall soon see the ingathering of tens of thousands of believers."

"The evangelistic work of the whole station for the year shows 57 new out-stations, 44 new church buildings, 697 adult baptisms and 2,319 catechumens received.

"The statistics show a present total enrollment of:—

Foreign missionaries, 12.

Out-stations, 126, with 69 church buildings.

Communicants, 1,050.

Catechumens, 3,440.

The contributions for the whole year, for all purposes, have amounted to yen 2,753.80 [\$1.376.85 gold]."

Editorial Comment.

Two meetings will be held in Shanghai during this month of May, both of which should be far reaching for good in their effects upon the mission work in China. The first is the Triennial Meeting of the Educational Association, beginning May 17th, and followed immediately by the Triennial Convention of the College Young Men's Christian Associations, concerning which an announcement will be found in Educational Department. The Associations are—comparatively speaking—in their infancy, but with such work before them as that marked out, they have a boundless field for usefulness, and will be an invaluable adjunct to the missionary work.

WE are sure our readers will join with us in heartily congratulating the Church Missionary Society on the attainment of its centenary. In our missionary news department will be found the Shanghai Missionary Association's letter of congratulations and good wishes and Bishop Moule's response. The relations existing between the missionaries of all denominations at work in China and the C. M. S. have always been characterized by great cordiality, and these fraternal feelings will at this time of thankful retrospect and hopeful prospect go out to all the workers of that venerable

mission which has so nobly and at such a cost borne the banner of the cross into many a clime.

* * *

AN interesting feature in the wonderful development of illustrated literature in the home lands is the prominence given to the personal element. Doubtless at an early date the various publishers saw how interest, and necessarily circulation, would be increased by printing portraits of the participators in stirring events, and by procuring prompt and graphic presentations of important scenes. Of course there is a reprehensible phase in the providing of personal information. The Lord Chief Justice of England recently referred to this in speaking of a reported painful incident in his career. The paragraph in question said it had been his duty in the position of president of the Divorce Court to pronounce a divorce decree between himself and his first wife. As a matter of fact the Lord Chief Justice has only had one wife; she is alive now; they have never been divorced, and he was not president of the Divorce Court.

* * *

ONE reason for our noting this development of the "personal" is to congratulate the editors of the missionary magazines published in the home lands on the good use they make of the "personal" in-

terest. Just at hand are the current monthly magazines of five different missionary Boards, and turning over the pages we find thirty-four portraits and five groups, whilst in the twenty or so scenes there are many interesting figures. All these, with judicious letter press, enable us to have a more definite interest in native and foreign workers, and with increased interest, our prayers for them should be more definite and frequent. In connection with this personal element much might be said regarding our relation to the spiritual life of our native brethren and sisters; but want of space forbids.

THE United States Consul-General at Shanghai has kindly furnished us with the communication, which appears elsewhere, on a subject upon which we had occasion to remark recently, viz., missionaries having to do with native lawsuits, etc. Without question this is a great and growing evil, and one to which there are constant and peculiar temptations, and we feel that too much care cannot be exercised by the missionaries in order to avoid even "the appearance of evil." Chinese courts are, as a rule, such travesties upon justice that it is hard to refuse help to a man when we realize that it is in our

power to afford it. But once there is a beginning there is no ending, and he is laying up serious trouble for the future who undertakes such cases. Better far to use the language of Christ, "Man, who made me a judge or a divider over you?"

* * *

OUR friends in Western China have wisely started a new Tract Society. It might seem at first blush as if those at present in existence were quite sufficient, especially with the very efficient one at Hankow. But Hankow is a long way from Szechuen, and especially long when the dangers of the Yangtze gorges are taken into consideration. A depôt should be established at Chungking, or some other central point, and the books prepared and printed at the same place. During the Reform excitement last fall, there was a great demand for books in that far away region, and in many cases it was quite impossible to meet the demand. True, the excitement soon passed over, but it is likely to recur at any time, and the material for meeting it should be on hand, and we know of no way so likely to effect this as the organization of an efficient Tract Society, and we therefore wish the new undertaking all success.

A GOOD LEAD.

A correspondent mentions that "Our Manchuria Irish missionaries are offering to support out of their own salaries another worker for five years and give £200.00 a year for that period. This, I believe, will have a good effect on the home churches, and it has been the means, I believe, of another gentleman in Belfast giving the same amount for another."

WUHU BRANCH LEAGUE.

A branch of the Anti-Opium League was organized at Wuhu April 4th. Rev. Geo. Nicoll (ex-officio), Chairman, Rev. I. D. Begg, (C. I. M.), Treasurer, Dr. E. H. Hart, (M. E. M.), Rev. F. E. Lund, (Am. Ch. Miss.), Rev. Z. Chas. Beals, (C. M. A.), Rev. Chas. E. Moland.

J. N. HAYES.

Missionary News.

The Centenary of the Church Missionary Society.

We have been permitted to publish the following very interesting correspondence between the Rev. F. L. Hawks Pott, on behalf of the Shanghai Missionary Association, and the Rt. Rev. Bishop Moule, on behalf of the Church Missionary Society:—

ST. JOHN'S COLLEGE, }
Shanghai, 6th April, 1899. }

RT. REV. AND DEAR SIR: At the last monthly meeting of the Shanghai Missionary Association, held at Dr. Parker's residence on Tuesday evening, April 4th, it was moved, seconded, and unanimously carried that a committee be appointed to present the Association's congratulations and good wishes to the Church Missionary Society upon its coming centenary.

We, the undersigned, who were appointed on said committee, take great pleasure therefore in offering you, and through you, to all the members of the Society you represent, our sincere felicitations on the memorable occasion. All engaged in the work of the spread of Christ's kingdom thank God and rejoice with you that the Church Missionary Society has been raised up for the noble work it has accomplished.

Recently we have been exulting over the great victories that have attended the armies of the Anglo-Saxon race. We are not belittling them when we say that we believe we have greater cause for joy over the conquests of the Cross of Christ, in which your Society has had so large a share.

With you we would at this time thankfully remember the noble army of martyrs who, as members

of the Church Missionary Society, have spent their lives during the past hundred years in different parts of the world in the establishment of the Kingdom of the King of Peace.

Our earnest prayer is that God will abundantly bless your Society, its representatives in the home land, its bishops and clergy and all who labour with them, and that, in the future as in the past, it may continue a powerful factor in the work of the evangelization of the world.

We remain, dear Bishop, in the service of Christ,

Very faithfully yours,
(Signed) F. L. HAWKS POTT,
TIMOTHY RICHARD,
A. P. PARKER,

*On behalf of the Shanghai
Missionary Association.*

Rt. Rev. G. B. MOULE, D.D.,
C. M. S., Bishop in China.

SHANGHAI, 8th April, 1899.
To the Rev. F. L. HAWKS POTT, B.D.

REVEREND AND DEAR SIR: Your very kind letter, signed also by Mr. Timothy Richard and Dr. Parker, would have been more promptly answered but for many preoccupations.

I now offer you and ask you to convey to the Shanghai Missionary Association my earnest and grateful thanks for your hearty expression on this memorable occasion of sympathy with the Church Missionary Society, my membership and service in which I esteem as the one distinction of my life.

Your share in our solemn recognition of God's goodness to our fathers and to us during the century is, it is true, not surprising when I note the cordial sympathy which, from its beginning through-

out has always existed between the C. M. S. and every organization and individual Christian, both within the Church of England and without, that has sought to promote obedience to our Master's last command and the hastening of His return to bless us.

The friendly intercourse maintained, from my early days, between our committee in London and American Bishops like Dr. McIlvaine, of Ohio, the mutual regard between its members and noble non-conformists like Carey and John Williams, Robert Morrison and Robert Moffat, or great Presbyterians like Duff, and many others, was a type which has never been departed from, and I trust will not be departed from either in our relations at home or in the field. My own happy experience particularly, here and in the city (Hangchow) where most of my time is spent, assures me that it is maintained in China, and I pray earnestly that it may be perpetuated everywhere and by all.

I shall lay your kind letter before my brethren in Conference next week, and also transmit it to the Secretaries of the Church Missionary Society in London.

Believe me to be, to yourself and your fellow-signatories, the faithful and very grateful brother in Christ,
(Signed) G. E. MOULE.

Communication from U. S. Consul, Canton, to American Missionaries.

DEAR SIR: A communication was received in February from His Excellency Tan, Viceroy of the Two Kwangs, complaining of the interference of Christian Teachers in Law-suits or Persecutions in which native Christians may be interested, although the cases are purely Chinese involving no foreign

interest and not being cases of religious persecution. The Viceroy asked the Consul to inform all American Christian teachers that they must not so interfere. The Viceroy did not cite any cases of American missionaries as thus transgressing their treaty rights. I know of no American missionaries who have given or are likely to give cause of complaint in this matter; but I am advised by H. E. the United States Minister at Peking that it can do no harm, in compliance with the Viceroy's request, to give word of warning. There are always cases for the protection of American interest and many of them are difficult to settle. All these will be easier of settlement if on every occasion our people are absolutely without fault. Under the treaties, complaints to the Chinese authorities should be made through the Consul, and the Consul is not authorized to interfere in cases where only Chinese are involved, unless there is religious persecution, when it is not only our right but our duty to intervene, being first assured that the facts are of such a character.

I have the honor to be, Sir,

Your obedient servant,

A. H. WHITE,

Acting Consul.

Some E. P. Mission Statistics for 1898.

Ordained missionaries,	17
Medical " (men),	10
Native labourers, men and women, 150 or thereabouts, probably more.	
Number of stations,	9
" " out-stations, 180 at least.	
" " communicants,	5,466
" " theological students,	62

Names of the Canton Executive Committee of the Anti-opium League: Rev. B. C. Henry, D.D. H. R. Wells.

Committee Appointed to Arrange for the General Missionary Conference of 1901.

At a meeting held April 5th, it was decided that the Conference meeting should begin Wednesday, April 11th, and that it should last ten days. It was recommended that the essays should be printed before the Conference, and that each reader should be allowed ten minutes to give a summary at the meeting.

The following subjects, among others, have been suggested to the committee:—

1. Co-operation and division of the mission field.
2. A review of the New York Conference and its bearing on China.
3. What should be the attitude of missions towards national reform.
4. Christian and general literature as a missionary agency.
5. Native Church questions.
6. Educational questions.
7. The present religious condition of China.
8. Review of medical work.
9. The relation of the foreign missionary to the native Church.
10. Local Conferences, their advantages and dangers.
11. Training of native agents.

The committee offer grateful thanks to those brethren who have sent suggestions. They ask for further suggestions, and also for the names of missionaries best qualified to deal with the questions proposed.

It is proposed that during the meetings of the Educational Association in Shanghai there shall be a special gathering of all missionaries who can be gathered together to discuss Conference questions, such as: Is the Conference to be open to all or only to elected delegates? If open to all, where are the visitors to live during

their stay in Shanghai? Are the various missionary societies and Bible societies to be invited to send delegates to the Conference? These are a few of the questions which should be discussed.

ARTHUR ELWIN,

Secretary to the Committee.

(To whom communications are to be addressed).

Anti-Opium League in China.

CONTRIBUTIONS.

Previously reported ...	...	\$467.70
愛吾盛	...	2.00
滋德堂	...	10.00
Geo. Knox	...	3.00
吳三子	...	.50
王希翠	...	.50
懷懷盛	...	3.00
聯懷道人	...	29.50
顧順平	...	2.00
顧安雅	...	.50
張國	...	1.00
張石	...	1.00
王順九	...	1.00
持危室王	...	3.00
翠鶴王	...	2.00
A friend	...	1.09
鄭季雅	...	1.00
Rev. E. H. Edwards	...	20.00
Total		<u>\$548.70</u>

As will be seen from the above list the Chinese are still interested in the good cause. Of the \$548.70 contributed so far, \$273.00 has been handed to me by my Chinese friends, and more has been promised. Cannot some one else undertake a little work in this direction?

W. H. PARK, M.D.,

Treasurer.

SOOCHOW, CHINA,

April 7th, 1899.

ANNUAL MEETING.

The annual meeting of the A. O. L. will be held at Shanghai, Tuesday, May 16th, at 3 o'clock p.m.

There will also be a public meeting held on Wednesday, May 17th, at 9 p.m., in behalf of the cause.